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RG-VEDA SAMHITĀ

ENGLISH TRANSLATION

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ṚG-VEDA-SAṀHITĀ

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RG-VEDA SAṀHITĀ

Translated in to English

With

Critical Explanations

By

MANMATHA NATH DUTT

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ṚG-VEDA SAṂHITĀ

[FIRST AṢṬAKA]

91920

Vol.III

ENGLISH TRANSLATION

BY

M. N. DUTT

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FIFTH ADHYAYA

ANUVA'KA I.—(*Continued*).

SUKTA II. (II.)

THE deity is Agni; the *Rishi* is Bharadwája; the metre is *Anushtubh*, except in the last verse, in which it is *Sakvarè*.

THOU alightest, Agni, like Mitra, upon the oblation offered with the dry fuel: therefore, beholder of all, possessor of riches, thou cherishest us with food and nourishment.

2. Men verily worship thee with sacrifice and with praises: the inoffensive sun, the sender of rain, the beholder of the universe, proceeds to thee.[1]

3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of Manu, desiring happiness, invokes thee to the rite.

4. May the mortal [prosper who propitiates thee, (his) benefactor, by holy rites: through the protection of thee who art resplendent, he overcomes those who hate him, as if they were mortal sins.[2]

5. The mortal who feeds thy consecrated burnt-offering with fuel enjoys, Agni, a dwelling peopled with descendants, and a life of a hundred years.

---

1 The sun, it is said, at the evening enters into fire, whence it is that the latter is visible through the night: the term for sun, in the text, is vájin, he who goes swiftly, and it is an appellative also of fire and wind, as by another text, agnirváyuh suryas te vai vàjinah, fire, wind, the sun, they verily are vàjins.

2 Sàma-Veda, 1. 365, but the reading of the first line is a little different.

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6. The pure smoke of thee, the resplendent, spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise.[1]

7. Thou art now to be praised amongst the people, for thou art our well beloved guest, venerated the like an elder in a city,[2] and to be cherished like a son.

8. Thou art manifested in the timber, Agni, by the act of attrition: thou art the bearer (of the oblation), as a horse (is of his rider): thou art like the circumambient wind; thou art food and dwelling;[3] thou art like a (new-born) babe, and varible (in movement), as a horse.

9. Thou consumest, Agni, the unfallen, the (trees) as an animal (feeds) upon pasture, when, undecaying

---

1 Dyutâ twam kripâ rochase, thou shinest with light by praise; kripá is of rather doubtful improt: it occurs subsequently in the unmistakeable sense of diptyà, with lustre, as if the word was properly in the nominative krip; Sâyana here explains it by praise, metaphorically, or literally, by that which is able to compel the presence of a deity, abhimukhikarana samarthyà: it occurs in a passage quoted in the Nirukta, 6. 8., where it has apparently the sense of praise; but there is no explanation beyond its derivation form, kripà, sámarthyema, diptyá. vâ, by ability, power, or by lustre.

2 Ranvah puriva juryah, sunur na trayayáyah: the first part is interpreted nagaryâm vriddho hitopadeshtá râjâ iva ramaniyah, to be had recourse to as to an old Raja giving good council in a city: the second half, putra iva pálaniyah, to be cherished like a son; or trayayáya may be explained, endowed with three merits, learning, peanance, devotion; or one having had three births, the natural, investiture with sacred string, and initiation or prepartion for sacred rites, dikshà.

3 Swadhá gayah rendered annam griham cha: there is no verb, but the scholiast supplies bhavasi, thou art.

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deity; the flames of thee who art resplendent the forests.

10. Thou enterest as the ministrant priest into the habitations of men who wish to perform sacrifice: render them prosperous, benefactor of mankind: be propitiated, Angiras, by the oblation.

11. Divine Agni, reverenced as a friend, who art abiding in heaven and earth, communicate our praise to the gods: conduct the offerer of adoration to domestic felicity; and may we overcome our adversaries, our iniquities, our difficulties: may we overcome those[1] (sins of a prior existence); may we overcome them by protection.

SUKTA III. (III.)

THE dity and *Rishi*, as before; the metre is *Trishtubh*.

THE offerer of sacrifice, born for religious rites, who, lives devoted, Agni, to thee, obtains abundant light, and is a man whom thou, sympathising in satisfaction with Mitra and Varuna, protectest by thy shield[2] from iniquity.

2. He who has presented (oblations) to Agni, the possessor of desired (wealth), sacrifices with (all) sacrifices, and is sanctified by (all) holy acts: him, the want of excellent (posterity) does not afflict, nor does sin or pride affect such a mortal.

---

1 The text has tâ tarema, may we cross over those, which Sâyana interprets janmantarakritâni pâpâni,

2 Tyajasâ, which is explained, tyâjanasâdhanena âyudhena, by a weapon which is the instrument of causing abandonment or escape.

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3. When the fearful flames of thee, whose appearance is (as) faultless as (that of) the sun, spread on every side as (if they were) the lowing heifers of the night,[1] then this Agni, the asylum of all, generated in the woods, is everywhere beautiful.

4. Sharp is his path, and his vast body shines like a horse champing fodder with his mouth, darting forth his tongue like a hatchet, and burning timber to ashes, like a goldsmith who fuses (metal).[2]

5. He casts (afar his flames) as an archer (his arrows), and sharpens when about to dart his radiance, as (a warrior whets) the edge of his iron (weapons),[3] he who, variously moving, passes through the night, like the light-falling foot of a bird perched upon a tree.

6. Like the adorable sun, he clothes himself with brilliant (rays): diffusing friendly light, he crackles with (his flame): (he it is) who is luminous by night, and who

---

1 Heshaswatah surudho na ayam, aktoh kutrachid ranvah, is not very intelligible: according to Sâyana, surudhah means obstructors, or removers of sorrow, *i.e.* cows, sokasya rodhayitrir gáh; aktu, night, he considers put for night-walkers, Rakshasas rákshasàdehutu dadáti, she, night, gives them their properties, is understood; ranvah is an epithet of ayam, this, Agni, ramaniya, agreeable, beautiful.

2 Dravia na drâvayati dâru, dhakshat, is, literally, as a melter causes to melt, he burns the timber; or, as Sayana explains it, yathâ swarnakarah, swarnádikam dráxayati tathágnir vanam bhasmasàt karoti, as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes: perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them would be more analogous to the burning of timber, or its reduction to ashes.

3 Ayaso na dhârám; ayas has here the force of the Lati ferrum.

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lights men (to their work) by day; who is immortal and radiant: who lights men by day.

7. Of whom a sound is heard when scattering his rays like (that) of the sun: the brilliant showerer (of benefits) clamours among the (burning) plants: he who, moving not with a shifting, variable motion, but, humbling (our foes), fills the well-wedded earth and heaven with wealth.[1]

8. He who (goes) with sacred (rays), as if with self-harnessed, well-governed (steeds), who shiness like lightning with his own scorching (flames), who impairs the vigour of the Maruts, he glows radiant and rapid as the wide-shining sun.[2]

SUKTA IV. (IV).

THE deity, *Rishi* and metre as before.

SON of strength, invoker (of the gods), in like manner as at the worship of the gods by Manu thou didst offer worship with ascrifices, so now, Agni, with willing mind, worship for us the assenting deities, regarding them as thy equals.

2. May that Agni, who, like the illuminator of the day, is resplendent and cognisable (by all), grant us commendable food: he who is the life of all, immortal, who knows all that exists, who is our guest, waking amongst men at dawn.

---

1 A rodasi vasuná supatni, sobhanapatike dyává prithivyau dhanena purayati is the amplification of the comment, he fills with wealth heaven and earth, both having a brilliant husband or lord: who that is, is not specified, unless it be Agni or Indra.

2 Ribhur-na is explained uru bhàsamana surya iva.

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3. Whose great deeds his worshippers now celebrate, who is clothed with light, radiant as the sun, exempt from decay, the purifier, he illumes (all things), and destroys the ancient cities of the dispersed (evil beings).[1]

4. Son of strength, thou art to be praised: Agni, sitting upon the (sacrificial) viands, has given (to his worshippers), from their birth, habitation and food: giver of strength, bestow strength upon us: triumph like a prince, so that thou mayest abide in our unassailed (dwelling).

5. He who whets his (gloom) dispersing (radiance), who eats the (offered) oblation, a sovereign like Vayu, overcomes the nights: may we prevail (over him) who is not a donor of the oblations that are due, (Agni), to thee, and do thou, (swift) as a horse, be the destroyer of the foes assailing (us).

6. Thou overspreadest, Agni, heaven and earth with radiance, like the sun with his lustrous rays: the wonderful Agni disperses the glooms like the adorned (sun) moving on his path, imbued with light.

7. We celebrate thee, who art most adorable, with sacred praises:[2] hear, Agni, our laudation: the leaders (of rites) earnestly honour thee with offerings, thee who art divine like Indra, and like Vâyu in strength.

---

1 Asnasya chid: from as to pervade, vyápanasilasya, of the pervader, that is, according to Sâyana, Râkshasàdeh, of the Rakshasas, and the like it may possibly be intended for a proper name.

2 Arkasokaih, prasasyair diptikaraih stotraih, with excellent illustrating praises, or it may be an epithet of Agni with yukta understood, endowed with, or possessed of, excellent radiance; prasasyair diptibhir yuktam agnim: Mahidhara, Yajur-Veda, 33. 13., explains it arkavat suchante, which shine like the sun; and hence arhasokaih means, he says, mantraih, with prayers.

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8. Quickly conduct us, Agni, by unmolested paths, to riches and prosperity: (convey us) beyond sin: those delights which thou givest to thine adorers (extend) to him who (now) glorifies thee, and may we, living for a hundred winters, and blessed with excellent posterity, be happy.

SUKTA V. (V.)

THE Deity, *Rissi*, and metre as before.

I INVOKE thee, Agni, the son of strength, the youthful, the irreproachable, the very young; thee who art wise, the sought of many, the merciful, who bestowest treasures acceptable to all.

2. Bright-blazing Agni, invoker of the gods, to thee the adorable deities[1] have appropriated, by night and day, the riches (of the oblation): they have deposited in the purifier (Agni) all good things as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage Jatavedas, thou bestowest continually wealth upon the sacrificer.

4. Do thou, protector of thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5. He who propitiates thee, son of strength, with

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1 Yajniyâsah, yajnárhah, entitled to sacrifices, an appellative ordinarily applied to the devas; but here the scholiast would render it yajamánah, the sacrificers, a sense obviously incompatible with what follows.

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sacrifice, with fuel, with prayers, with praises, shines immortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food.

6. Accomplish quickly, Agni, that for which thou art solicited: endowed with strength, oppose by strength our adversaries: be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns.

7. May we obtain through thy protection, Agni, that which we desire: giver of riches, may we obtain of thee riches and descendants: desiring food, may we obtain food: may we obtain, imperishable Agni, imperishable fame (through thee).[1]

SUKTA VI. (VI.)

THE deity, *Rishi*, and metre as before.

HE who is desirous of food has recourse with a new sacrifice, approachable son of strength, (Agni) to thee, the consumer of forests, the dark-pathed, the bright-shining, the ministrant (to the gods) of sacrificial) food, the divine;

2. (Thee who art) white-hued, vociferous, abiding, in the firmament, (associated) with the imperishable, resounding, (winds), the youngest (of the gods), Agni, who, purifying and most vast, proceeds, feeding upon numerous and substantial (forests).

3. Pure Agni, thy bright flames, fanned by the wind, spread wide in every direction, consuming

1 Yajur-Veda,, 18. 74.

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abundant (fuel); divine, fresh-rising, they play upon the woods, enveloping them in lustre.

4. Resplendent Agni, thy bright rays, horses let loose (from the rein), shear the earth;[1] thy (band of flame), mounting above the high-lands of the many-tinted (earth),[2] blazes fiercely.

5. The flame of the showerer, (Agni), repeatedly descends like the hurled thunderbolt of the rescuer of the cattle: like the prowess of a hero is the destroying (energy) of Agni: irresistible and fearful, he consumes the forests.

6. Thou overspreadest the accessible places of the earth with light by the energy of thy powerful, exciting (influence): do thou disperse all perils, and, baffling (our) adversaries by thy mighty (powers), destroy (our) foes.

7. Wonderful Agni, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite.[3]

---

1 Kshám vapanti, muudayanti, lit. shave the earth, the plants of which constitute the hair: see vol. 1. p. 178, verse 4.

2 Yàtayamáno adhi sánu prisneh, bhumer upari parvatágrâdikam prati swakiyam agram vyàpârayan, displaying its own point or flame upon the summit and the like, of the mountains upon the earth: volcanic eruptions may be possibly alluded to.

3 In the first half of the stanza the word chitra, wonderful, in the second, chandra, delightful, are alliteratively repeated, sá chitra chitram chitayantam asme chitrakshatra chitratamam, and chandram yayim chandra chandràbhih, &c.

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SUKTA VII. (VII.)

AGNI as Vaiswánara is the deity; the *Rishi* is af before; the metre of the two last stanzas is *Jagti*, of the rest *Trishtubh*.

THE gods have generated Vaiswánara,[1] Agni, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods.[2]

2. (The worshippers) glorify together, (Agni), the bond of sacrifices,[3] the abode of riches the great receptacle of burnt-offerings: the gods generate Vaiswânara, the conveyer of oblations, the emblem of sacrifice.[4]

3. The offerer of (sacrificial) food becomes wise, Agni, from thee: from thee heroes become the vanquishers of foes: therefore do thou, royal Vaiswánara, bestow upon us enviable riches.

4. All the worshippers together praise thee, immortal Agni, when born like an infant: when thou shinest, Vaiswánara, between the parental (heaven and earth), they obtain immortality through thy (sacred) rites.

---

1. Devá may also be applied to the priests who generate Agni by attrition: Vaiswànara is variously explained, but it most usually implies, what or who belongs to, or is beneficial to, all (viswa) men (narah).

2. Sáma-Veda, 1. 67, 11. 490; Yajur-Veda, 7. 24.: Mahidhara's explanation is to the same effect as Sâyana's, only more

3. Nâbhim yajnânâm: nábhi is here explained nahanam, bandhakam, the connecting link or binding of diffeaent religious rites.

4. Sama-Veda, 11. 492.

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5. Agni, Vaiswánara, these thy mighty deeds no one can resist: when born on the lap of thy parents,[1] thou hast stationed the banner of the days on the paths of the firmament.

6. The summits of the firmament are measured by the light of Vaiswánara, the manifester of ambrosial (rain): all the regions are overspread (by the vapour) on his brow,[2] and the seven gliding (streams) spring from thence like branches.

7. Vaiswánara, the performer of sacred acts, is he who made the regions; foreseeing (he has made) the luminaries of heaven, and has spread throughout all worlds; the irresistible guardian (of all), the protector of ambrosial (rain).

SUKTA VIII. (VIII.).

THE deity and *Riski* as before; the metre of the last verse is *Trishtubh*, of the rest *Jagati*.

I COMMEMORATE promptly at the holy ceremony the might of the all-pervading Jâtavedas, the showerer, the radiant: new, pure, and graceful praise issues (from me), like the *Soma*-Juice (from the filter), to Agni Vaiswânara.

2. That Agni who, as soon as born in the highest heaven, the protector of sacred rites, protects the pious acts (of men), he has made the manifold firmament:

---

1 That is, according to the scholiast, in the antariksha, or firmament.

2 The idea has occurred before: the smoke that rises from sacrificial fires becomes clouds in the atmosphere, whence rain falls and rivers are filled.

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Vaiswânara, the performer of good deeds, has attained heaven by his greatness.

3. The friend (of all), the wonderful (Agni), has upheld heaven and earth: he has hidden darkness within light: he has spread out the two sustaining (worlds, heaven and earth), like two skins: Vaiswánara comprehends all (creative) energy.

4. The mighty Maruts have seized upon him on the lap of the waters (in the firmament), and men have acknowledged him as their adorable sovereign: Mâtariswan, the messenger of the gods, has brought Agni Vaiswânara (hither) from the distant (sphere of the) sun.

5. To those, Agni, who repeat new (praises) to thee, the object of their worship from age to age, grant riches and famous (posterity): strike down, undecaying sovereign, the sinner with thy blaze like the thunderbolt, as if he were a tree.

6. Grant, Agni, to us who are affluent in (offerings), wealth that cannot be taken away, that is exempt from decay, and that comprehends excellent male descendants: may we obtain, Agni Vaiswânara, hundreds and thousands of viands through thy protection.

7. Adored Agni, present in the three worlds, protect thy worshippers with thine irresistible protections, preserve the strength of us who offer (oblations): glorified (by us), Agni Vaiswânara, transport us (beyond evil),

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SUKTA IX. (IX.)

Deity. *Rishi*, and metre as before.

THE dark day and the light day revolve alternate, affecting (the world) by their recognisable properties): Agni Vaiswânara, manifested like a prince, dispels darkness by his lustre.

2. I understand not the threads (of the warp), nor the threads of the woof, not that (cloth) which those who are assiduous in united exertion weave: of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below.[1]

---

1 The first half of the stanza reads nâham tantum na vijânâmy-otum, na yam vayanti samare atamânâh, and implies, according to those who know tradition, sampradâyavidah, says Sâyana, a figurative allusion to the mysteries of sacrifice: the threads of the warp, tantu, are the metres of the Vedas, those of the woof, otu, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the âtmavidah, or, Vedântis, understand it as alluding to the mysteries of creation, the threads of the warp being the subtile elements, those of the woof the gross, and their combination the universe: either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda: it is less easy to give intelligibility to the second half, kasya swit putra iha vaktwâmi, paro vadâti avarena pitrâ, and the scholiast does not materially help us: of whom (may) the son (say) in this world the words that are to be said, (which) the subsequent (may say) by the father being after or below, is, with a little assistance, the literal translation: Sâyana explains putra by manushya, by vaktwâni by vaktavyâni, para by parastât, or amushmin loke varttamâno yah suryah, the sun who is abiding in the other or future world, he being instructed anusishtah san, by the father abiding below, or in this world, pitrâ avastât asmin loke varttamânena, that is, by Agni Vaiswânara, vaiswânarâgnina, as it is elsewhere said, vaiswânarsya putro asau parastâd-divi ya sthitah, he is the son of Vaiswânara, who

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3. He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe); who is the protector of ambrosial water, sojourning both above and below. and contemplating (the world) under a different (manifestation).[1]

4. This Vaiswânara is the first offerer of burut-offerings: behold him: this is the light immortal amongst mortals: he has been born in a bodily shape, immoveable, all-pervading, immortal, ever increasing.

5. A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness:[2] all the gods being of one mind, and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (Vaiswánara).

6. Mine ears are turned (to hear him), mine eyes (to behold him); this light that is placed in the heart (seeks to know him); my mind, the receptacle of distant (objects), hastens (towards him): what shall I declare him)? how shall I comprehend him?

---

is stationed above, or in heaven: all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by Agni, his parent or source, the sun being no more than the Agni of heaven: as regards the mysteries of creation, Sâyana explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

1 Or as the sun, whilst upon earth Agni or Vaiswânara is manifest as fire.

2 According to the Vedántin view of the text, the light is Brahma, seated spoctaneously in the heart as the means of true knowledge. to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or Paramâtmá, supreme spirit.

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7. All the gods, alarmed, venerate thee, Agni, abiding in darkness: may Vaiswánara preserve us with his protection: may the immortal Agni preserve us with his protection.

SUKTA X. (X.)

THE deity is Agni; the *Rishi* as before; the metre is *Trishtubh*, except in the last verse, in which -t is *Viráj*.

PLACE before you at the progressive, uninterrupted sacrifice, the divine, adorable, perfect Agni, with prayers; for he, the resplendent Játavedas, makes us prosperous in sacred rites.

2. Brilliant, many-rayed Agni, invoker of the gods, kindled with many fires, (hear) this (praise) of men; which delightful praise, pure as the clarified butter (that has been filtered), his worshippers offer unto him as Mamatá (formerly offered it).

3. He thrives in abundance amongst men, who, pious, presents to Agni (oblations) with prayers: the wonderfully radiant Agni places him with marvellous protection in the enjoyment of pasturage full of herds of cattle.

4. The dark-pathed, as soon as generated, filled with his afar-seen light the two spacious (worlds): he, the purifier, is now beheld dispersing with his radiance the thick glooms of night.

5. Bestow quickly, Agni, upon us who are affluent (in oblations,), wondrous wealth, with abundant viands, and protections, such as enrich other men with wealth, with food, and with male descendants.

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6. Agni, desirous (of the offering), accept this sacrifice, this food which the presenter (of the oblation), sitting down (before thee), offers unto thee: accept the blameless (praises) of the Bharadwâja (race), and favour them that they may obtain many sorts of food.

7. Scatter (our) enemies; augment our abundance; and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters.

SUKTA XI. (XI.)

DEITY, *Rishi*, and metre as before.

AGNI, invoker of the gods, do thou who art adorable, being instigated by us, worship at our present rite the foe-repelling (troop) of the Maruts, and bring to our sacrifice, Mitra and Varuna, the Nâsatyas, and Heaven and Earth.

2. Thou art amidst mortals at the celebration (of sacrifice), the invoker of the gods, (thou who art) most deserving of praise, a divinity doing us no harm: the bearer (of the oblation) offers (the gods), Agni, thine own body with purifying flame as if with their mouth.

3. Praise, solicitous of wealth, is ever addressed, Agni, to thee, inasmuch as thy manifestation (enables) the worshipper to sacrifice to the gods, when the pious sage, the most earnest adorer amongst the Angirasas, the reciter (of the hymn), repeats at the ceremony the gratifying measure.

4. The brilliant Agni, mature in wisdom, has shone resplendently; offer worship to the wide-spread

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heaven and earth, thou whom, well-fed, the five races of men, bearing oblations, propitiate, with (sacrificial) food, as if thou wast a mortal guest.

5. When the holy grass has been cut, (to be presented) to Agni, with the oblation; when the well-trimmed ladle filled with butter, has been lifted up; then thy receptacle, (the altar), has been prepared on the surface of the earth, and the sacred rite is had recourse to, as light (concentrates) in the sun.

6. Agni, many-rayed, invoker of the gods, blazing with brilliant fires, bestow upon us riches; and may we, Son of strength, clothing thee with oblations, overcome iniquity (like) a foe.

SUKTA XII. (XII.)

DEITY, *Rishi*, and metre as before.

AGNI, the invoker of the gods, the lord of the sacrifice, abides in the dwelling of the institutor of the rite,[1] to offer sacrifice to heaven and earth: he, the Son of strength, the observer of truth, has overspread (the world) from afar, like the sun, with light.

2. Adorable and resplendent Agni, to whom mature in wisdom, the worshipper offers oblations at every sacred rite, do thou, who art present in the three (worlds), move with the speed of the traverser (of the sky, the sun), to convey the valuable oblations of men (to the gods).

1. Todasya, from tud, to torment or distress, he who is distressed by ascetic devotion, tapasâ pidyate, that is, the yajamâna.

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3. He, whose pure and spreading flame blazes in the forest, shines with increasing intensity, like the sun[1] on his (celestial) path: rushing like the innoxious (wind)[2] amongst the plants, immortal, unimpeded, he lights up (all things) by his own (lustre).

4. Agni, who knows all that exists, is propitiated in our dwelling by our praises, like those gratifying (commendations which proceed) from one soliciting (a favour):[3] feeder upon trees, consumer of forests, impetuous in act as the bull, the (progenitor of calves), he is glorified by the celebration of sacrifices.

5. They glorify his flames in this world: when, easily thinning the woods, they spread over the earth: he, who glides along unarrested, and rapid in movement as a fast flying thief, shines over the desert.

6. Quick-moving Agni, kindled with all (thy) fires, (guard) us from reproach: thou bestowest riches, thou scatterest adversaries: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

---

1 Todo adhvan na: here toda is said to signify the sun as the arrvasya preraka, the urger, impeller, or animator of all.

2 Adrogho na may also mean, according to Sâyrna, as of one not liable to be oppessed oy harmed, adrogdhavya, or it may imply the vital air, the non-injurer, the sustainer of all, prâna rupena sarveshâm adrogdhá, that is, the wind, vâyuh.

3 Etari na: etari is explained gantari, a goer; yáchamane purushe vidyamânâni stotráni yathá atyantam sukhakaràni like praises which being present in a man soliciting, going, or applying to another, are the elders of very great pleasure.

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SUKTA XIII. (XIII)

THE deity, *Rishi*, and metre as before,

AUSPICIOUS Agni, all good things proceed from thee, like branches (from the trunk) of a tree renowned riches, vigour for the destruction of foes, the rain of heaven: thou art to be glorified, the sender of the waters.

2. Do thou, who art adorable,[1] bestow upon us precious wealth: beautiful with radiance, thou passest (around) like the circumambient (wind): thou divine Agni, art like Mitra, the giver of abundant water and ample wealth.

3. That man, the protector of the virtuous destroys, Agni, his enemy by his strength, and baffles, intelligent, the might of (the *Asura*) Pani, whom thou the wise, the parent of sacrifice, consentient with the grandson of the waters,[2] encouragest (in the hope of riches.

4. The mortal who by praise, by prayers, by sacrifices, attracts, Son of strength, thy heightened (radiance) to the altar, enjoys all-sufficiency and corn, abounds in wealth.

5. Grant, Son of strength, to men (who praise thee) those abundant viands and excellent descendants, (that may contribute) to their prosperity: grant also that copious sustenance from cattle, which by thy strength thou takest away from a churlish and malignant adversary.

---

1 Twam Bhago na might be rendered, thou like Bhaga; but the scholiast makes the first an adjective, bhajaniya, to be worshipped or propitihted, and considers na as nas, us.

2 Sajoshá nâptrápám, the grandson of the waters is said here to mean the lightning, vidyutágniná sangatas-twam, thou associated with the lightning-fire.

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6. Agni, Son of strength, do thou who art mighty be our councillor: give us sons and grandsons together with food: may I, by all my praises, obtain the fulfilment of my desires: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

SUKTA XIV. (XIV.)

THE deity and *Rishi* as before; the metre is *Anushtubh*, except in the last verse, in which it is *Sakvari*.

MAY the mortal who propitiates Agni by devotion and worship, together with praises, quickly become distinguished as first (amongst men), and acquire ample food for the support (of his children).

2. Agni verily is most wise; he is the chief performer of religious rites, a holy sage: the progeny of men glorify Agni as the invoker of the gods at sacrifices.

3. The manifold treasures of the enemy (detached from them) are emulous, Agni, for the preservation (of thy worshippers): men who worship thee, triumphing over the spoiler, seek to shame him who celebrates no sacred rite by (their) observances.

4. Agni bestows (upon his worshippers) a male descendant, (the performer of good) works, the subduer of foes, the protector of the virtuous, at whose appearance his enemies tremble through fear of his prowess.

5. The mighty and divine Agni, endowed with knowledge, protects the mortal from reproach whose rich (offerings) are unobstructed (by evil spirits), and unshared by other officers) at sacrifices.

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6. Divine Agni, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our adversaries: may we overcome them by thy protection.[1]

SUKTA VIX. (XIV.)

The deity is Agni; the *Rishi* either Vitahavya, of the family of Angiras, or Bharadwâja, as before; the metre varies; that of the first, second, fourth, fifth, seventh, eight, and ninth stanzas is *Jagati*; of the third and fifteenth, *Sakvari*; of the sixth, *Atisakvari*; of the seventeenth, *Anushtubh*; of the tenth and following four, and of the sixteenth and nineteenth, *Trishtubh*.

Propitiate by praises this guest who wakes at dawn, the cherisher of all people, who on every occasion descends, pure of origin, from heaven, and, present as the embryo (in the wood of attrition), consumes immediately the offered (oblation).

2. Wonderful Agni, whom, adorable and upward flaming, the Bhrigus regard as a friend, deposited in the wood of (attrition), be pleased with Vitahavya,[2] since thou art glorified by (his) praise every day.

3. Do thou, who art unresisted, become the benefactor of him who is skilled (in sacred rites), his defender against a near or distant enemy: Son of strength,

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1 This is the same passage as occurs in Sukta III. v. II, see p. 385.

2 If applied to Bharadwâja this will be an appellative, he by whom oblations are offered.

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who art ever renowned, grant wealth and a dwelling to Vitahavya,[1] the offer of the oblation.'

4. Propitiate with pious praises the radiant Agni, your guest, the guide to heaven, the invoker of the gods (at the sacrifice) of Manu, the celebrator of holy rites, the speaker of brilliant words like a learned sage, the bearer of oblations (to the gods,) the lord, the divine.

5. (Propitiate him) who shines upon the earth with purifying and enlightening lustre, as the dawns with light; him, who like (a warrior) discomfiting (his foes) quickly blazed forth in the contest in defence of Etasa;[2] him, who is satiated (with food), exempt from decay.

6. Worship repeatedly the adorable Agni with fuel; (him) who is ever your dear friend, your guest: approach the immortal Agni with praises, for he, a god among gods, accepts our homage.

7. I glorify with praise the kindled Agni, pure purifying, permanent, (placed) before (us) at the sacrifice: let us celebrate with pleasant (hymns) the wise Agni, the invoker of the gods, the adored of many, the benevolent, the far-seeing, him who knows all that exists.

8. Thee, Agni, have gods and men in every age retained as their messenger, immortal bearer of oblations, beneficent, adorable: they have placed him with

1 Vitahavyáya bharadwâjáya, either of these may be taken as the name or the epithet; to Vitahavya, the bearer, bharat, of the oblation, vája, or to Bharadwâja, by whom is offered, vita, the oblation, havya.

2 See vol. I. p. 165, verse 15: Mahidhara, Yajush, 27. 10. explains etasa by its other meaning, a horse, but his interpretation of the passage is not very distinct.

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reverence (upon the altar), vigilant, pervading, the protector of mankind.

9. Showing grace, Agni, to both (gods and men), and at each sacred rite the messenger of the gods, thou traversest earth and heaven; in as much as we offer thee worship and praise, therefore do thou, who art the guardian of the three (regions), be auspicious to us.[1]

10. We of little wisdom adore the most wise Agni, the well-formed, the well-looking, the graceful-moving: may Agni, who knows all things that are to be known, offer the sacrifice: may he announce the oblation to the immortals.

11. Thou cherishest, thon protectest, Agni, that man who offers worship, hero, to thee, the far-seing; thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.[2]

12. Protect us, Agni, from the malignant, preserve us, mighty one, from wickedness: may the offering come to thee free from defects; may desirable riches, by thousands, (reach us).

13. Agni is the invoker of the gods, the lord of the house, the ruler, who knows all that is, knows all existing beings; he is the most assiduous worshipper amongst gods or men: let him who is observant of truth offer worship.

---

1. This and the two preceding stanzas occur in the Sâma-Veda, II. 917—91..

2 Yajnasya vâ nisitim vâ uditim vâ: the first is explained by Sâyana, sanskâra, perfection, accomplishment; the second, udgamanam, going up or over, perhaps, finishing: the relation of either to yajna is questionable, as they are both separated from it by the disjunctive, vâ, or.

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14. Agni, minister of the sacrifice, bright with purifying lustre, approve of that (worship) which is this day celebrated by the institutor of the rite: thou verily art the sacrificer, therefore address the worship (to the gods); and since by thy greatness thou art all-pervading, therefore, youngest (of thy gods), accept the oblations which are to-day (presented) to thee.

15. Look, Agni, upon the (sacrificial) viands duly deposited (upon the altar): Heaven and Earth detain thee to sacrifice (to the gods): opulent Agni, protect us in battle, whereby we may pass safe over all evils: may we pass over those of a prior existence; may we pass over them by thy protection.[1]

16. Bright-rayed Agni, sit down first with all the gods, upon the altar lined with wool, a nest (of per-) fumes) and suffused with *ghi*,[2] and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation.[3]

17. The priests churn thee, Agni, as was done by

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1 See the last verse of the preceding Sàkta.

2 Urnávantam, kutáyinam ghritavantam: the stanza is quoted in the Aitareya Brâhmana, with a partial explanation, which is amplified by sáyana: the altar is built up like the nest of a bird, kutáya with circles, paridhayah, of the wood of the khayar or devadaru in which, avisambandah romaviseshah, sheep's wool; and fragrant resins, the materials of incense (guggulu dhupasàdhanani), are placed, ete uttaravedyàm sthàpitàh sambhârâh, these appurtenances are placed in the northern altar.

3 Savitre yajamànáya, according to Sáyana, should be in the genitive case, shashtyarthe chaturthyeshà; but in his comment on the Brâhmana he explains the terms anushthâtre yajamànàya tadupakàràrtham, for the sake of the benefit of the sacrificing institutor of the ceremony.

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Atharvan, and bring him from the glooms of night, wandering deviously, but not bewildered[1].

18 Be born, Agni at the sacrifice, for the welfare of the offerer (of the oblation) to the gods: bring hither the immortal deities, the augmenters of the (sacred) rite: present our sacrifice to the gods.

19. Lord of the house, Agni, we, amongst men, promote thine increase by fuel: may our domestic fires be supplied with all that is essential:[2] enliven us with brilliant radiance.

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1 Ankuyantam amuram: the first refers, according to the scholiast, to the legend of Agni's attempting at first to run away from the gods devebhyah palàyamánam.

2 Asthuri for asthurini gàrhapatyàni santuisthuri is properly a one-horse car or waggon which brings either the Soma-plant or fue: with the negative prefix asthuri it implies a non-one-horse cart, that is, a cart with a full team, and, metonymically, its contents, or a full supply of what is wanted for a perfect sacrifice, such as obtains children, cattle, riches; asthurini; putra pasudhanàdibhih sampurnáni.

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ANUVA'KA II.

ADHYAYA V.—(*Continued*)

SUKTA I. (XVI.)

THE deity is Agni, the *Rishi* Bharadwája; the metre is *Gáyatrí*, modified in the first, sixth, seventh, and eighth verses as *Varddhamáná Gáyatri*, and, with the exception of the twenty-seventh, forty-seventh, and forty-eighth verses, in which it is *Anushtubh*, and of the forty-sixth, in which it is *Trishtubh*: the *Sukta* is of unusual length in this part of the Veda.

THOU, Agni, hast been appointed by the gods, the ministrant for men, the descendánts of Manu, at all sacrifices.[1]

2. Therefore do thou at our sacrifice offer oblations to the great deities with exhilarating flames: bring hither the gods: offer them worship.[2]

3. Agni, doer of great deeds, creator, thou knowest (how to travel over) with speed (great) roads and (little) paths[3] at sacrifices.

4. Bharata,[4] with the presenters of the oblation, has joyfully praised thee in thy (two-fold capacity),[5] and has worshipped thee, the adorable, with sacrifices.

---

1 Sâma-Veda, I. 2., II. 824.

2 Ibid. II. 825.

3 Adhvanah pathascha are explained severally mahamárgán, great roads, kshudra mârgân-scha, little roads or paths; that is, according to Sâyana, put the sacrificer into the right way when he is going wrong in the ceremonial or sacrifice.

4 Sâyana considers Bharata here to be the Râjâ, the son of Dushyanta.

5 In the character of bestowing what is wished for, and removing what is undesired, is twofold; ishta prâptyanishta-parihârarupenâgnir dwidhâ.

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5. As thou hast conferred these many blessings upon Divodasa when presenting libations, (so now grant them) to the (actual) offerer, Bharadwâja.

6. Hearing the adoration of the sage, do thou, who art the immortal messenger, bring hither the celestial people.

7. Pious mortals invoke thee, divine Agni, at sacrifices, to convey thier (sacrificial food to the gods.

8. I glorify thy splendour, and the acts of thee the liberal giver: all who, (through thy favour) enjoy their desires, glorify thee.

9. Thou hast been appointed by Manu, the invoker of the gods, the most wise bearer of oblations (to them) by the mouth: worship, Agni, the people of heaven.

10. Come, Agni, to the (sacrificial) food: being lauded, (come) to convey the oblation (to the gods): sit down as the ministrant priest upon the sacred grass.[1]

11. We augment thee, Angiras, with fuel and with butter: blaze fiercely, youngest (of the gods).[2]

12. Divine Agni, bestow upon us (wealth), excellent, great, and (comprehending) worthy male descendants.[3]

13. The sage, Atharvan, extracted thee from upon the lotus-leaf, the head, the support of the universe.[4]

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1 Sáma-Veda, I. I 11. 10. 10: the stanza is twice translated by Mr. Colebrooke in his Essays on the Religious Ceremonies of the Brahmans. 'Asiatic Researches, vol. v., p. 364; vol. VII., p. 272.

2 Sáma-Veda, II. II, Yajur-Veda, 3. 3.

3 Sáma-Veda, II. 12.: suvira suviryya always implies having male descendants, bonos viros habens, or bonorum virorum possessio.

4 Twám pushkaràd adhi atharvo niramanthata, murddhno viswasya vághatah: the verse occurs in the Sàma-Veda, I, 9, and the Yajush, II. 32: according to Sâyana, pushkâràdadhi

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14. The *Rishi*, Dadhyanch, the son of Atharvan, kindled the slayer of Vritra, the destroyer of the cities of the *Asuras*.

15. (The *Rishi*) Páthya, the showerer, kindled thee, the destroyer of the *Dasyu*, the winner of spoil in battle.

16. Come, Agni, that I may address to thee other praises in this manner;[1] augment with these libations.

17. Wheresoever, and upon whatsoever thy mind is directed, thou bestowest uncommon vigour, and there thou makest thine abode.

Let not thy full (blave) be distressing to the eye,[2]

---

means pushkaraparne, or the lotus-leaf, as by the text pushkaraparne Prajâpatir bhumim aprathayat, upon the lotus-leaf Prajàpati made manifest the earth, which probably suggested one of the accounts of the creation in Manu I.: hence, as it supported the earth it may be termed the head, murddhan, or the bearer, vàghata for vàhaka, of all things: Mahidhara cites a text to shew that atharvan means prâna, vital air or life, and pushkara, water, and explains the passage, the vital air extracted fire or animal heat from the water, prâna udakasakâsád-agnim niseshena mathitavân: to vâghata he assigns the usual import of ritvij, ministrant priest, and explains the last sentence, all the priests churned thee out of the head or top of the wood of attrition: he gives also another explanation, which agrees with that of Sâyana

1 Itthetará girah: ittha, anena prakârena, thus, in this manner: itarà, other, may mean also, according to Sàyana, offered by others, or by the Asuras, asuraih kritá: in his commentary on the Aitareya Brâhmana, where the verse is cited, 3. 49., he understands it differently, or, other than those offered to the gods, or adverse to the gods, propitiatory of the Asuras, asurebhyah hitâh devavákyáditarâ devavirodhinya iyarthah.

2 The text has nahi purttam akshipadbhuvat: akshi-pat akshno pàtakam vinâsakam, the offender or destroyer of the eye: the verse occurs Sáma-Veda, 1. 7., 11. 57., and Yajur Veda, 26. 13., the preceding verse also occurs in the former II. 56.

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giver of dwellings to thy humble votaries, and, therefore accept our worship.

19. Agni, the bearer (of oblations), the destroyer of the enemies of Divodâsa, the cognisant of many, the protector of the good, has been brought hither (by our praises).

20. Surpassing all earthly things, may he bestow upon us riches, destroying his enemies by his greatness, unresisted, unassailed.

21. Thou hast overspread, Agni, this vast (firmament) with radiant concentrated lustre, recent like that of old.

22. Sing praise and offer sacrifice, my friends, to the foe-discomfiting, the creator, Agni.

23. May that Agni indeed sit down (at our sacrifice) who in every age of man has been the invoker of the gods, the doer of wise deeds, the messenger of the gods, the bearer of oblations.

24. Giver of dwellings, worship on this occasion the two regal divinities, Mitra and Varuna, whose acts are holy, the Adityas, the company of the Maruts, and heaven and earth.

25. Son of strength, Agni, the glorious radiance of thee who art immortal, bestows food upon (thy) mortal worshipper.

26. May the donor (of the oblation), propitiating thee by his acts to day, be exalted, and (rendered) very opulent: may (such) mortal be diligent in (thy) praise.

27. Those, Agni, who are protected by thee, wishing for the whole (term of) life (obtain it), over-coming hostile assailants, destroying hostile assailants.

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28. May Agni, with his sharp flame, demolish the devourer (of the oblation): may Agni grant us riches.

29. Jâtavedas, all-beholder, bring us wealth with good posterity: doer of good deeds destroy the *Rákshasas*.

30. Preserve us, Jâtavedas, from sin: enunciator of prayer,[1] protect us from the malevolent.

31. The malevolent mortal who threatens us with murderous weapon, from him defend us, and also from sin.

32. Scatter, divine Agni, by thy flame, that evil-doer, the man who seeks to kill us.

33. Subduer of foes, grant to Bharadwája infinite happiness and desirable wealth.

34. May Agni, propitiated by praise, desirous of (sacrificial) affluence, kindled, bright, and fed with burnt-offerings, destroy all adversaries.[2]

35. Radiant in the embryo of the maternal (earth), on the imperishable (altar); the cherisher of the paternal (heaven),[3] sitting on the seat of sacrifice.

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1 Brahmanaskave is explained mantrasya sabdayitar, oh sounder or articulator of prayer; for Agni, it is said, generates articulate sonnd, and the Smriti is cited as authority; manah káyágnim áhanti, sa prerayati mánutam, marutas-tu urasi charan, mandram janayati swaram; mind excites the fire of the body, that excites the collective vital airs, and they, passing into the breast, engender agreeable, articulate sound.

2 Sáma-Veda, Veda, I. 4, II. 746.; Yajur-Veda, 33. 9.: Mahidhara interprets the first part somewhat differently, Agni entirely destroys all by manifold worship.

3 Garbho mâtuh, pitushpitâ: here, as before, the mother of Agni is the earth, the father is heaven: Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of burnt-offerings; also Sâma-Veda, II. 747.

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36. Bring to us, Jâtavedas, all-beholder, food with progeny ; such (food) as is brilliant in heaven.[1]

37. Strength-begotten Agni, we, offering (sacrificial) food, address praises to thee who art of pleasing aspect.[2]

38. We have recourse, Agni, to the shelter of thee, the lustrous, the golden-feathered, as to the shade (of a tree).[3]

39. Thou, Agni, who art like a fierce archer, or like a sharp-horned bull, hast destroyed the cities (of the *Asuras*).[4]

40. (Worship) that Agni whom (the priests) bear in their hands like a new-born babe ; the devourer (of the oblation), the (conveyer of the) holy sacrifices of men.

41. Conduct the divine (Agni), the bestower of infinite wealth, to (receive charge of) the food of the gods : let him sit down on his appropriate seat.

42. (Welcome him) as soon as born, like a beloved guest, and place the lord of the mansion upon the sacred (altar) whence wisdom is derived.[5]

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1 Sáma-Veda, II. 748. 2 Ibid. II. 1055.

3 Sàma-Veda, II. 1056.

4 The scholiast here identifies Agni with Rudra as the destroyer of the cities of Tripura : identification is authorised by the Vaidik text, Rudro vâ esho yad Agnih, also Sáman, II. 1057.

5 This and the preceding verse are to be recited, it is said, when the fire that has been produced by attrition is applied to kindle the âhavaniya, or fire of burnt-offerings : they are both quoted in the Aitareya Brâhmana, I. 16., and with Sáyana's gloss to this effect, that some of the terms are differently explained and applied ; thus, Agni is to be considered as the guest, not of the sacrificer, but of the âhavaniya fire, and jâtavedasi is also applied to the latter, as knowing the birth of the churned fire, to whom it is a giver of delight, syona, sukhakara, by giving him a welcome reception.

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43. Harness, divine Agni, thy well-trained horses, who bear thee quickly to the sacrifice.[1]

44. Come, Agni, to our presence; bring hither the gods to partake of the (sacrificial) viands, to drink the *Soma*-juice.

45. Blaze up, Agni, bearer of oblations: shine, undecaying Agni radiant with undecaying lustre.

46. Whatever mortal, offering oblations, worships a deity with (sacrificial) food, let him at the ceremony also worship Agni, the invoker of heaven and earth, the sacrificer with truth; let him adore (Agni) with uplifted hands.

47. We offer to thee, Agni, the oblation sanctified by the heart, and (identified) with the sacred verse: may the vigorous bulls and the cows be (as such an oblation) to thee.[2]

48. The gods kindle Agni as the chief (of them); as the special destroyer of Vritra; by whom the treasures (of the *Asuras*) are carried off; by whom the *Rákshasas* are destroyed.

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1 Manyave, synonymous with yajnàya, as manyur, yágah: Mahidhara, Yajush, 13. 36., gives the same interpretation: it occurs also Sàma-Veda, 1. 25.

2 Te te bhabantu ukshana rishabhâso vasâ uta, may these vigorous bulls or the cows be for thee: the scholiast intimates their being offered to Agni as victims, rishabhavasârupena parinatam san twadbhakshanàya (havir) bhavatu, let the oblation, matured in the form o bulls or ows be fo thy food

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ADHYAYA VI.

MANDALA VI. *(Continued).*

ANUVA'KA II. (*Continued*).

SUKTA II. (XVII.)

The deity is Indra; the *Rishi* Bharadwaja; the metre is *Trishtubh*.

FIERCE Indra,' glorified by us, drink that *Soma*, (animated) by which thoy hast discovered the vast herd of cattle (stolen by the *Panis*), and, overcomer of enemies, wielder of the thunderbolt, thou hast slain, by thy strength all opposing foes.

2. Drink it, Indra, thou who enjoyest the flavourless *Soma*; thou who art the preserver, the handsome-chinned, the showerer (of benefits) on those who praise thee; who art the breaker of mountains. the wielder of the thunderbolt, the curber of steeds, do thou bestow upon us various food.

3. Drink it as of old, and may it exhilarate thee: hear our prayer, and be exalted by our praises; make the sun visible, nourish us with food, destroy our enemies, rescue the cattle.

4. Abounding in food, Indra, let these exhilarating draughts copiously bedew thee, the resplendent; let the inebriating juices delight thee who art mighty, deficient in no (excellence), powerful, manifold, the overcomer of foes.

5. By which (juices) being exhilarated thou hast appointed the sun and the dawn (to their offices),

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driving away the solid (glooms): thou hast penetrated, Indra, the mountain, unmoved from its own seat, concealing the cattle.

6. By thy wisdom, by thy deeds, through thy power, thou hast developed the mature (milk) in the immature (udders), thou hast opened the strong doors for the cattle (to come forth): associated with the *Angirasas*, thou hast liberated the cows for their fold.

7. Thou hast filled the wide earth, Indra, with (the the fame of) thy deeds,: thou, the mighty one, hast propped up the vast heaven: thou hast sustained the heaven and earth, whose children are the gods, (and who are) the old and mighty parents of sacrifice.[1]

8. All the gods then placed thee, Indra, as their mighty chief in front for battle: when the impious (*Asuras*) assailed the deities: the Maruts supported Indra and the conflict.[2]

9. The heaven bowed down in the two-fold dread of thy thunderbolt, and thy individual wrath, when Indra, the giver of food, struck to the sleep (of death) the assailing Ahi.

10. Fierce Indra, Twashtri constructed for thee, the mighty one, the thousand-edged, the hundred-angled thunderbolt, wherewith thou hast crushed the ambitious, audicious, loud-shouting Ahi.

11. For thee, Indra, whom all the Maruts, alike pleased, exalt, may Pushan and Vishnu dress for thee

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1 Pratne màtarà yahvir ritasya, which may be also rendered, according to Sáyana, the ancient parents, the offspring of Brahmâ, ritasya, brahmano yahavi putryau, yahu being a synonyme of Apatya, Nighantu, 2. 2.

2 According to the legend the gods ran away, the Maruts alone stood by Indra.

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a hundred buffaloes,[1] and to him may the three streams[2] flow with the inebriating, foe-destroying *Soma*.

12. Thou hast set free the greatly obstructed and arrested water of the rivers, the afflux of the waters: thou hast directed them, Indra, upon their downward paths: thou hast sent them rapidly down to the ocean.

13. May our new prayer bring to our protection thee, Indra, who art the maker of all these (things that exist): who art mighty, fierce, undecaying, the giver of strength, having excellent descendants, the Maruts, well-armed, the bearer of the thunderbolt.

14. Do thou, resplendent Indra, uphold us, who are devout, for (the obtaining of) food, of sustenance, of nourishment, of wealth:[3] bestow upon Bharadwâja pious posterity, with numerous attendants: be with us Indra, every future day.

15. May we, by this (praise), obtain food granted by the deity: may we, blessed with excellent male descendants, be happy for a hundred winters.

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1 Pachat satam mahiskân tubhyam, may he cook for thee a hundred male animals: pum-pasun pachet is the explanation: there is no nominative except Pushan, which is in the following hemistich, and which is followed by Vishnu without a copulative.

2 Trini saràsi mean, according to the scholiast, three cups or vessels called A'havanis, holding the Soma which has been purified or filtered into the pitcher, the dronakalasa.

3 Vâjáya, srawase, ishe charâye: the three first are synonymes meaning food.

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SUKTA III. (XVIII.)

The deity *Rishi*, and metre as before.

PRAISE him who is Indra, the invoked of many, endowed with overpowering vigour, the destroyer (of foes), unharmed by them: exalt with these praises the irresistible, fierce, victorious Indra, the showerer (of benefits) upon mankind.

2. He is ever the combatant, the donor, the engaged in battle, the sympathizer (with the sacrificer), the benefactor of many, the loud-sounding, the partaker of the stale libation, the stirrer up of dust (in strife), the chief protector of men, the descendants of Manu, the endowed with strength.

3. Thou art he who has quickly humbled the *Dasyus*: thou art the chief one who has given posterity to the *A'rya*: but, Indra, is not verily thy power such? if it be not, then in due season confess.[1]

4. Yet most mighty one, I believe that power is verily always in thee, who art manifest at many rites, and art the enemy of (our) enemies: (the power) that is fierce in the fierce one, most mighty in the mighty one, most unassailable in the subduer (of foes).

5. May that our ancient friendship with thee ever endure; as when, along with the *Angirasas*, celebrating thy praises, thou, beautiful Indra, caster down of the immoveable (rocks), didst verily slay *Bala*, hurling (his darts against thee), and force open his cities, and all his gates.

6. Fierce Indra, maker of rulers, thou art he who is to be invoked with praises in a great conflict: thou

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1 Not beholding Indra, the scholiast says, the Rishi begins to question his attributes and power: in the succeeding verse he expresses his belief in their existence.

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art he (who is to be invoked) for sons and grandsons, he, the wielder of the thunder-bolt, who is to be especially glorified in battles.

7. With immortal, foe-humilating might, he has promoted the (multiplied) birth of mankind: he, the chief of leaders, dwells in the same dwelling with fame, with strength, riches, with heroism.

8. He who is never perplexed, who is no engenderer of that which is in vain, whose name is renowned, who promptly (exerts himself) for the overturning of the cities (of the *Asuras*), and for the destruction (of his foes): thou, (Indra), hast indeed slain Chumuri, Dhuni, Pipru, Sambara, Sushna.[1]

9. (Endowed) with upward-rising, foe-thinning, and glorified (vigour), ascend thy car for the destrction of Vitra: take the thunder-bolt in thy right hand, and baffle, giver of wealth, the devices (of the *Asuras*.)

10. In like manner as Agni consumes the dry forest, so, Indra, thy weapon (destroys thine enemies): as (formidable as thy) fearful shaft, consume the *Rakshasas*: thou who hast crushed them with thy resistless and mighty (weapon), hast shouted aloud (in the combat) and demolished all evil things.

11. Opulent Indra, Son of strength, the invoked of many, whose union (with energy) the impious is unable to disjoin, come down to us with thousands of riches by very powerful conveyances.[2]

12. The vastness of the affluent, ancient (Indra), demolisher (of foes), exceeds that of the heaven and

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1 All these have been mentioned before, see Vols. I. and II.

2 Pathibhis-tuvi vâjebhih: Sâvana renders the first by vâhaih, vehicles, or sometimes horses, so considered: the epithet he translates bahubalaih, very strong or powerful.

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the earth: there is no antagonist, no counterpart, no recipient of him abounding in wisdom, victorious (in war).

13. That exploit is celebrated in the present day (which thou hast) achieved for Kutsa, for Ayu, for Atithigvan: to him thou hast given many thousands (of riches), and thou hast quickly elevated Turvayâna[1] over the earth by thy power.

14. Divine Indra, all the gods have glorified thee, the wisest of the wise, for the destruction of Ahi: when propitiated, thou hast given wealth to the distressed worshipper, and to his posterity.[2]

15. The heaven and earth, and the immortal gods, acknowledge thy might: doer of many deeds, do that which is yet undone by thee, give birth to a new hymn at (thy) sacrifices.

SUKTA IV. (XIX.)

Deity, *Rishi*, and metre as before.

MAY the great Indra, who is as a monarch, the fulfiller (of the desires) of men, come hither: may he who is mighty over the two (realms of space), uninjurable by (hostile) efforts, increase (in capacity) for heroism in our presence: may he who is great (in body),

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1 The same as Divodâs, to whom Indra gave the spoils of Sambara.

2 Yatra varivo bâdhitâya dive janâya tanve grinânâh karah is explained yasmin kale piditaya store janâya, tat-tanayâ cha dhanam stuyamâno adadâh, as translated in the text; but Sâyana admits another rendering, which he makes, when being praised, thou hast given ease to the celestial people through the relief, -otanve, sobhâyai, caused by the demolition of Ahi.

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eminent (in qualities), be honoured by the performers (of pious acts).[1]

2. Our praise encourages Indra to munificence, the vast, quick-moving, undecaying, ever-youthful Indra, mighty with unsurpassable strength, who rapidly grows to greatness.

3. Extend towards us thy long, active, and bountiful hands, (to bring us) food: be about us, lowly-minded Indra, in battle, as a herdsman (tends) the herds of cattle.

4. Desiring sustenance, we invoke thee, the renowned Indra, on this occasion, the destroyer (of enemies), together with his powerful allies (the Maruts): as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed.

5. In him who is observant of pious rites, who is a giver of wealth, who is exalted by the *Soma* beverage, the (lord) of desirable riches, the distributor of food, (in him) the treasures fit (for his worshippers) congregate like rivers flowing into the ocean.

6. Bestow upon us, hero Indra, most vigorous vigour: subduer (of enemies, bestow upon us) most energetic and fierce energy: grant, lord of steeds, all the bright and invigorating (treasures) fit for men, to make us happy.

7. Impart to us, Indra, that thine invigorating exaltation which overcomes enemies, and is irresistible, whereby, protected by thee, triumphant we may glorify thee for the sake of obtaining) sons and grandsons.

8. Bestow upon us, Indra, vigorous strength, the

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1 Yajur-Veda, 7. 39.: Mahidhara's explanation is to the same purport, although he renders some of the epithets rather differently.

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realizer of wealth, great and propitious, wherewith, through thy protection, we may destroy our enemies in battles, whether they be kinsmen or strangers.

9. May thine invigorating strength come from the west, from the north, from the south, from the east; may it come to us from every quarter: grant us riches combined with felicity.

10. We enjoy, Indra, through thy guiding protection, desirable affluence along with descendants and reputation: grant us, sovereign, who rulest over (earthly and heavenly) riches, vast, desirable, and infinite treasure.

11. We invoke on this occasion for his present protection, that Indra who is attended by the Maruts: who is the showerer (of benefits); augmenting (in prowess); the unreviled of foes, radiant, ruling, all-subduing, fierce, the giver of strength.

12. Wielder of the thunder-bolt, humble that man who looks upon himself as the greatest amongst those men of whom I am: we invoke thee now to (descend) upon the earth at the time of battle, and for (the sake of obtaining) sons and grandsons.

13. Invoked of many, may we, through these thy friendly (praises), ever be superior to successive foes, destroying, O hero, both (classes of) enemies (kindred or unallied): and may we, protected by thee, be happy with abundant riches.

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SUKTA V. (XX.)

THE deity, *Rishi*, and metre as before; in the seventh stanza; the latter is *Viráj*.

INDRA, Son of strength, grant us (a son),[1] the possessor of thousands, the owner of cultivated lands, the subduer of foes, the riches that may overcome men in battles by strength, as the radiant (sun) overspreads the earth by his rays.

2. To thee, Indra, as to the sun, all strength has verily been given by the gods;[2] so that, drinker of the stale *Soma*, associated with Vishnu, thou mightest slay the hostile Ahi,[3] obstructing the waters.

3. When Indra, the destroyer, the most mighty, the strongest of the strong, the giver of food, the possessor of vast splendour, received (the thunder-bolt), the shatterer of all the cities (of the *Asuras*), he became the lord of the sweet *Soma* beverage.

4. The Panis, Indra, fled, with hundreds (of *Asuras*), from the sage, thy worshipper[4] (and ally) in battle:

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1 The text has no substantive, but the epithets evidently allude to some one individual, or, as Sâyana understands them, to a son. putram, who is metaphorically the riches of a family, and its defence against enemies, putrarupam dhanam, rayir yo savasá satrun ákrámet.

2 Devebhih' Sâyana renders by stotrîbhih, observing, stotraih stuyamânâ devatâ balavati, a deity becomes strong, being praised with praises.

3 Ahim vritram may be also rendered the destroyer, hantâram, Vritra.

4 Dasonaye havaye: the scholiast asserts that the dative is put for the ablative, and that the terms are equivalent to bahu kavishkât medhâvinah, from the wise man offering many oblations, that is, twatsahayakutsât, from kutsa, thy ally: in verse 8. of this Sukta, Dasoni occurs, as elsewhere, as the name of an Asura.

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neither did he, (Indra), suffer the deceptions of the powerful Sushna to prevail over his weapons, nor did he (leave him) any of his sustenance.

5. When Sushna passed away upon the falling of the thunder-bolt, then the universal strength of the great oppressor was annihilated; and Indra enlarged their common car for (the use of) his charioteer Kutsa, for (the sake of) the worship of the sun.[1]

6. And the hawk bore to Indra the exhilarating *Soma*, when, bruising the head of the oppressor Namachi, and protecting the slumbering Nami, the son of Saya, he provided, for the well-being (of the sage), riches and food.

7. Thou hast scattered by force, wielder of the thunder-bolt, the strong cities of the deadly-deluding Pipru: thou hast given, bountiful Indra, uninjurable wealth to Rijiswat, the donor of sacrificial gifts.

8. Indra, the granter of wished-for felicity, compelled the many-fraudulent Etasa and Dasoni, Tutuji, Tugra, and Ibha, always to come submissively to (the *Raja*) Dyotana as a son (comes) before a mother.

9. Bearing in his hand the foe-destroying thunder-bolt, Indra, unresisted, demolishing these his adversaries; he mounts his two-horse (car), as a warrior (ascends) his chariot; harnessed at a word, his steeds conve the mighty Indra.

10 (Favoured) by thy protection, Indra we solicit new (wealth): by this adoration men[2] glorify thee at

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1 Suryasya sàtau, bhajane nimittabhute is the explanation of Sáyana, and samánuratham vistirnam akarot is his interpretation of the uru sha saraâham kar of the text: Kutsa is the reputed author of the hymns to Surya and Ushas: see vol. 1, pp. 296, 304.

2 Puravah is the term of the text rendered manushyah in the comment.

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sacrifices, for that thou hast shattered with thy bolt the seven cities of Sarat,[1] killing the opponents (of sacred rites), and giving (their spoils) to Purukuts.

11. Desirous of opulence, thou Indra, hast been an ancient benefactor of Usanas, the son of Kavi: having slain Navavâstwa, thou hast given back his own grandfather.

12. Thou, Indra, who makest (thine enemies) tremble, hast caused the waters, detained by Dhuni, to flow like rushing rivers: so hero, when having crossed the ocean, thou hast reached the shore, thou hast brought over in safety Turvasa and Yadu.[2]

13. All this, Indra, has been thy work in war: thou hast put to sleep, (in death), the slumbering Dhuni and Chumuri; and thereupon Dabhiti pouring the libation, preparing the oblation, and supplying the fuel, has glorified thee with *Soma* offerings.

SUKTA VI. (XXI.)

THE deity, *Rishi*, and metre as before; except in stanzas nine and eleven, where the Viswadevas take the place of Indra.

THESE earnest adorations of the much-desiring worshipper glorify thee, hero, Indra, who art adorable: mounted on thy car, undecaying, ever new, and to whom the wealth (of sacrifice), the most excellent opulence, proceeds.

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1 Sarat is said to be the name of an Asura.

2 Samudram atipraparsni, samudram atikramya pratirno bhavasi, when thou art crossed, having traversed the ocean, thou hast brought across Turvasa and Yadu, both standing on the further shore, samudrapâre tishtantau apârayah.

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2. I glorify that Indra who is propitiated by praises, exalted by sacrifices, who knows all things; the magnitude of whom, the possessor of various wisdom, exceeds in vastness (that of) heaven and earth.

3. He who made the indistinct, wide-spreading darkness distinct with the sun: whenever, possessor of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being.)[1]

4. What is he, the Indra who has done these deeds? what region does he frequent? among what people (does he abide)? what worship, Indra, gives satisfaction to thy mind? what praise is able to gratify thee? which of thy invokers (is most acceptable to thee)?

5. Doer of many deeds, these elders born in former times, engaged in sacred rites, have been, as they are now, thy friends; so have those of mediæval and those of recent (date); therefore, invoked of many, take notice of thy (present) humble (adorer).

6. Humble (worshippers), adoring him, commemorate, Indra, they excellent, ancient, and glorious (deeds); so, hero, who art attarcted by prayer,[2] we praise thee who art mighty, for those great actions with which we are acquainted.

7. The strength of the *Rákshasas* is concentrated against thee: bear up well against that mighty manifested (effort): scatter them, valiant (Indra). with they old associate, thy friend, the thunderbolt.

8. Supporter of (thy) worshippers, hero, Indra,

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1 The text has only na minanti, na hinsanti: the scholiast supplies the object, kim api pránijátam.

2 Brahmavàhah is explained mantrairvahaniyah, to be borne or conveyed by prayers.

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listen (to the praises) of they present adorer, for thou has always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers.[1]

9. Propitiate to-day, for our protection and preservation, Varuna, Mitra, Indra, and the Maruts, Pushan, Vishnu, Agni of many rites, Savitri, the herbs, the mountains.

10. Indra, of great power, and to be devoutly worshipped. these thine adores glorify thee with hymns: do thou, who art invoked, hear the invocation of (him) invoking thee, for there is no other divinity than thou, immortal (Indra), such as thou art.

11. Come quickly, Son of strength, thou knowest (all things), upon my prayer; together with all the adorable (divinities): they who, with the tongue of Agni, are partakers of the sacrifice, who rendered Manu (victorious) over his adversaries.[2]

12. Constructor of paths, who art congnizant (of all things), be our preceder, whether in easy or difficult (ways): bring to us food, Indra, with those they steeds), who are unwearied, large, and bearers of great burthens.

SUKTA VII. (XXII.)

THE deity, *Rishi*, and metre as before.

I GLORIFY with those praises, Indra, who alone is to be invoked by man: who comes (to his worshippers) the showerer (of benefits), the vigorous, the observer of

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1 Pitrinâm apih, bandhuh: according to Sâyana the Angirasas are intended.

2 Ye Manum chakrur uparam dasâya satrunam, or dasyunam uparibhavam. who made Manu the Rajarshi, manum râjarshim, over, or the overcomer of enemies, or of the Dasyus.

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truth, the subduer of foes, the possessor of manifold knowledge, the mighty.

2. To him the seven sages, our ancient progenitors, performing the nine days rite, were offerers of (sacrificial) food, celebrating with hymns the very strong (Indra), the humiliator of foes, the traverser of the heavens, the dweller in the clouds, whose commands are not to be disobeyed.

3. We solicit that Indra for wealth, comprehending numerous descendants, followers, and much cattle, and which is undisturbed, imperishable, and the source of felicity: such riches, lord of steeds, bestow upon us to make us happy.

4. If, Indra, they worshippers have formerly obtained felicity, confer that also upon us: irresistible Indra, subduer of foes, invoked of many, abounding in wealth, what is their portion, what the offering (due) to thee who art the slayer of the *Asuras*?

5. He whose ceremonial and eulogistic hymn is commemorating Indra, the holder of the thunderbolt, seated in his car, the accepter of many, the doer of many great deeds, the bestower of strength, proceeds promptly to acquire happiness, and encounters (with confidence) the malevolent.

6. Self-invigorated Indra, thou hast crushed by thy knotted (thunderbolt), quick as thought, that Vritra, growing in strength by this cunning:[1] very radiant and mighty Indra), thou hast demolished by (thine) irresistible (shaft) the unyielding, compact, and strong (cities of the *Asuras*).

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1 Ayá máyayá vàvridhànam, by this guile or deception, but what that was is not specified.

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7. (I have undertaken) to spread around with a new hymn, as it was done of old, (the glory of) thee, the ancient and most mighty (Indra): may that Indra, who is illimitable, and is a sure conveyance, bear us over all difficuties.

8. Make hot the regions of earth, of heaven, of mid air, for the oppressive race (of the *Rákshasas*): showerer (of benefits), consume them everywhere with thy radiance, make the heaven and the firmament (too) hot for the impious.[1]

9. Bright-flaming Indra, thou art the king of the people of heaven, and of the moving races of earth: grasp in thy right hand the thunderbolt, wherewith, Indra, who art beyond all praise, thou bafflest all the devices (of the *Asuras*).

10. Bring to us, Indra, concentrated, vast, and unassailable prosperity beyond the reach of enemies, and by which, wielder of the thunderbolt, thou hast renderd human enemies, whether *Dàsas* or *Aryas*, easy to be overcome.

11. Invoked of many, creator, object of sacrifice, come to us with thy all-admired steeds, whom neither *Asura* nor deity arrests: come with them quickly to our presence.

SUKTA VIII. (XXIII.)

The deity, *Rishi*, and metre as before.

When the *Soma*-juice, Indra, is being effused, the sacred hymn chaunted, the prayer recited, be thou

1 Brahmadwishe the scholiast explains brahmana dweshtre, the hater of Brahmans, but it may also mport the enemy or hater of the Veda, or of prayer.

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prepared (to harness thy horses), or, Maghavan, with thy horses ready harnessed, come (hither), bearnig the thunder-bolt in thy hand.

2. Or as although engaged in heaven in the hero-animating conflict with foes, thou protectest the offerer of the libation, and humblest, undaunted Indra, the *Dasyus*, the disturber of the pious and terrified worshipper, (so do thou come when the *Soma* is effused).[1]

3. May Indra the drinker of the effused *Soma*, he who is the fierce conductor of the worshipper to security: may he be the donor of the world to the presenter of the libation, the giver of wealth to the man who adores him.

4. May Indra, with his steeds, come to as many (daily) rites (as may be celebrated) bearing the thunder-bolt, drinking the *Soma*, bestowing cattle, granting manly and multiplied prosperity, hearing the invocation of his adorer, and being the acceptor of (our) praises.

5. To that Indra, who of old has rendered us good offices, we address (the praises) that he is pleased by: we celebrate him when the *Soma* is effused, repeating the prayer that the (sacrificial) food (offered) to Indra may be for his augmentation.

6. Since, Indra, thou hast made the sacred prayers (the means of) thy augmentation, we address such to thee, along with our praises: may we, drinker of the effused libation, offer gratifying and acceptable eulogies with (our) sacrifices.

7. Accept, Indra, who art condescending, our cakes and butter: drink the *Soma* mixed with curds: sit

1 There is no verb in the text, but the commentator considers that 'come' is brought on from the preceding stanza, and adds, when the Soma is poured forth.

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down upon this sacred grass (strewn by) the worshipper grant ample possessions to him who depends upon thee.

8. Rejoice, fierce Indra, according to thy pleasure: let these libations reach thee: invoked of many, may these our invocations ascend to thee: may this praise influence thee for our protection.

9. Friends, when the libations are effused, do you satisfy that liberal Indra with the *Soma*-juices: let there be plenty for him, that (he may provide) for our nourishment: Indra never neglects the care of him who presents copious libations.

10. Thus has Indra the lord of the opulent, been glorified by the Bharadwâjas upon the libation being effused, that he may be the director of his eulogist (to virtue), that Indra may be the giver of all desirable riches.

ANUVA'KA III.

SUKTA I. (XXIV.)

The deity, *Rishi*, and metre as before.

At the rites at which the *Soma* (is offered) the exhilaration (produced) in Indra is a shower (of benefits to the offerer); so is the chaunted hymn with the (recited) prayer: therefore the drinker of the *Soma*, the partaker of the stale *Soma*, Maghavan, is to be propitiated by men with praises: dweller in heaven, he is the lord of sacred songs, unwearied in the protection (of his votaries).

2. The surpasser (of foes, a hero, the friend of man, the discriminator, the hearer of the invocation the

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great protector of his adorers, the giver of dwellings, the ruler of men, the cherisher of his worshippers, the bestower of food, grants us, when glorified at the sacrifice, (abundant) sustenance.

3. Mighty hero, by thy magnitude, (the extent) of heaven and earth is exceeded, as the axle by the (circumference of the) wheels: invoked of many, thy numerous benefits, Indra, spread out like the branches of a tree.

4. Accomplisher of many acts, the energies of thee who art (ever) active (congregate from all directions), like the converging tracks of cattle:[1] they are the bonds (of foes), themselves unfettered, munificient Indra like the tethers of (many) calves.[2]

5. Indra achieves one act to-day, another to-morrow, evil and good repeatedly: may he, and Mitra, Varuna, Pushan, Arya, be on this occasion promoters of the desired result.

6. By praises and by sacrifices, Indra, (men) bring down (what they desire) from thee, as the waters (descend) from the top of the mountain: desirous of food, they approach thee, who art accessible by praise, with these their eulogies, as (eagerly as) coursers rush to battle.[3]

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1 Sàkàh saktaya, abilities, energies; the following text has no verb: the scholiast supplies sarvatah samcharanti, come together from all sides, and he explains the simile gavám iva srutâyah sancharanih by dhenunám márgáh yathâ sarvatra sanchârino bhavanti, as the paths of milch kine are everywhere going together.

2 Vatsânam na tantayah, like long ropes used to tie a number of calves together, is Sâyana's translation.

3 The verse occurs in the Sáma-Veda, 1. 68., but with some variety of reading, and is there addressed to Agni.

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7. May the person of that Vasti, Indra, celebrated by praises and prayers, ever increase; Indra, whom neither years nor months make old, nor days enfeeble.

8. Glorified by us, he bows not down to the robust, nor to the resolute, nor to the persevering (worshipper) who is instigated by the (irreligious) *Dasyus*: the lofty mountains are easy of access to Indra; to him there is a bottom in the (lowest) deep.

9. Powerful Indra, drinker of the *Soma*-Juice, (actuated) by a profound and comprehensive (purpose), grant us food and strength: be ever diligent, benevolent Indra, for our protection by day and by night.

10. Accompany, Indra, the leader in battle for his protection; defend him against a near (or distant) foe; protect him from an enemy, whether in (his) house or in a forest, and may we, blessed with excellent male descendants, be happy for a hundred winters.

SUKTA II. (XXV.)

DEITY, Rishi, and metre as before.

POWERFUL Indra, with these (thy protections), whether the protection be little, great, or middling, defend us for the destruction of our foes: supply us, fierce Indra, who art mighty, with those viands (that are needed).

2. (Induced) by these (praises),[1] protecting our assailing host, baffle, Indra, the wrath of the enemy:

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1 The text has only àbhih, by these, which Sâayna explains asmadiyábhih stutibhih, by our praises; or it might have been thought to refer to the preceding stanza, àbhir-utibhih with these protections.

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(induced) by them, overthrow, on the part of the *Arya*, all the servile races everywhere abiding.2

3. Annihilate, Indra, the strength of those who, whether kinsmen or unrelated, present themselves before us, exerting themselves as adversaries : enfeeble their prowess, put them flight.

4. The hero, (favoured by thee), assuredly slays the (hostile) hero by his bodily prowess, when, both excelling in personal strength, they strive together in conflict, or when, clamorous, they dispute for (the sake of) sons, of grandsons, of cattle, of water, of land.

5. But thee (no one) resists, neither the hero, nor the fleet runner, nor the resolute, nor the combatant confiding (in his valour) ; neither of these, Indra, is a match for thee : thou art superior to all these persons.

6. Of both these (disputants), that one acquires wealth whose priests invoke (Indra) at the sacrifice, whether they contend emulous for (the overthrow of) a powerful enemy, or for a dwelling peopled with dependants.

7. Therefore, indra, when thy people tremble (with fear), protect them ; be to them a defender : may those who are our chief leaders be enjoyers (of thy favour), as well as those (thy) worshippers who have placed us foremost (to perform the sacrifice).

8. All (power) has been successively conceded verily to thee, Indra, who art mighty, for the destruction of the foe : suitable vigour, suitable strength in battle (has been given) to thee, adorable Indra, by the gods.

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1 Viswá abhiyujo vishuchir âryàya viso ava târir-dàsih : Sáyana explains vishuchih sarvatra vartamânâh, as if the anti-Hindu population occupied most parts of the country.

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9. So (glorifid by us), Indra, animate us (to overcome) our enemies in battle: overthrow our impious, malevolent (foes), and may we, Bharadwajas, praising thee, assuredly possess habitations, with (abundant) food.

SUKTA III. (XXVI.)

THE deity, Rishi, and metre as before.

HEAR us Indra, when, offering libations, we call upon thee for obtaining abundant food: grant us decided protection when on a future day men are assembling for battle.

2. The son of Vajini, (Bharadwaja), offering (sacrificial) viands, invokes thee for (the sake of) acquiring obtainable and abundant food: (he invokes) thee, Indra, the preserver of the good, the defender (from the wicked), when enemies (assail him): he depends upon thee: when, lifting up his fist, he is fighting for (his) cattle.

3. Thou hast animated the sage with (the hope of) obtaining food; thou hast cut to pieces Sushna for Kutsa, the donor of the oblation: thou hast struck off the head (of Sambara), imagining himself invulnerable,[1] intending to give pleasure to Atithigvan.

4. Thou hast brought to Vrishabha a great war-chariot; thou hast protected him warring for ten days:

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1 The text has only amarmanah, which the commentator explains marmahinam âtmânam manyamânasya, of him thinking himself devoid of any fatally vulnerable part: he applies it also to Sambara.

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thou hast slain Tugra along with Vetasu:[1] thou hast exalted Tuji glorifying thee.

5. Indra, who art the subduer (of foes), thou hast achieved a glorious (deed), inasmuch as thou hast scattered, hero, the hundreds and thousands (of the host of Sambara), hast slain the slave Sambara (when issuing) from the mountain, and hast protected Divodasa with marvellous protections.

6. Delighted by libations offered with faith, thou hast consigned Chumuri to the sleep (of death) on behalf of Dabhiti, and bestowing (the maiden) Raji upon Pithinas,[2] thou hast, by thy contrivance,[3] destroyed sixty-thousand (warriors) at once.

7. May I, with my fellow-worshippers, obtain that thy most excellent felicity and vigour, which most mighty Indra, associate of heroes, the pious celebrate (as bestowed) by thee, who art the humiliator (of foes) the protector of the three (worlds).

8. May we, adorable Indra, thy friends, at this thy worship, offered for (the acquirement of) wealth, be

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1 Vetasave sachà: Vetasu is in other places the name of an Asura, and it may be so here, the fifth case being used for the third, or Vetasunà saha; but Sàyana suggests that it may be the name of a Raja, of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu: Vrishabha is also said to be the name of a prince.

2 Rajim Pithinase dasàsyan: Raji is explained by the scholiast etadâkhyàm kanyám a maiden so called; or it may be a synonyme of râjyam, kingdom, dominion.

3 Sachyà, which the scholiast renders prajnayà; but it may also import karmaná, by act or exploit: as to the number of slain, although probably Asuras are intended, yet the specification intimates familiarity with numerous armies and sanguinary conflicts.

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held most dear to thee: may Kshatrasri, the son of Pratàrdana, (my patron), be most illustrious through the desturction of foes, and the attainment fo riches.

SUKTA IV. (XXVII.)

The deity, *Rishi*, and metre as before, but in the last stanza, 'gift or generosity is considered to be the divinity.

WHAT has Indra, done in the exhilaration of this (*Soma*)? what has he done on quaffing this (libation)? what has he done in friendship for this (*Soma*)? what have former, what have recent adorers obtained from thee in the chamber of this (libation)?[1]

2. Verily, in the exhilaration of this (*Soma*) Indra has done a good deed; on quaffing the libation (he has done) a good deed; (he has done) a good deed in friendship for this *Soma*: former as well as recent adorers have obtained good of thee in the chamber (of the libation).

3. We acknowledge no one, Maghavan, of greatness equal to thine, nor one of like affluence, nor one of equally glorifiable riches, nor has (such as) thy power been ever seen (in any other).

4. Such as thy power (is) it has been comprehended (by us) as that wherewith thou hast slain the race of Varasikha,[2] when the boldest (of them) was

---

1 According to Sàyana the Rishi here expresses his impatience at the delay of the reward of his praises: in the next verse he sings his recantation.

2 The name of an Asura, but the context would rather imply the name of a tribe or people.

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demolished by the noise of thy thunder-bolt hurled with (all thy) force.

5. Favouring Abhyavartin, the son of Chayamana,[1] Indra destroyed the race of Varasikha, killing the descendants of Vrichivat, (who were stationed) on the *Hariyupiyá*,[2] (on the eastern part, whilst the western (troop) was scattered through fear.

6. Indra, the invoked of many, thirty hundred mailed warriors (were collected)[3] together on the *Yavyávati*,[4] to acquire glory, but the *Vrichivats* advancing hostilely, and breaking the sacrificial vessels, went to (their own annihilation.

7. He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth), gave up Turvasa to Srinjaya,[5] subjecting the *Vrichivats* to the descendant of Devavata, (Abhyavartin).

8. The opulent supreme sovereign Abhyavartin, the

---

1 The names of Sajas.

2 Vrichivat is the first-born of the sons of Varasikha, whence the rest are named: Hariyupiyá is the name either of a river or a city accrding to the comment.

3 Trinsach-chhatam varminah: Sáyana makes the number one hundred and thirty, trinsadadhikasatam, of kavachabhritas, wearers of breastplates or armour.

4 The same as the Hariyupiyá according to Sàyana.

5 There are several princes of this name in the Purânas: one of them, the son of Haryaswa, was one of the five Pancâla princes: the name is also that of a people probably in the same direction, the north-west of India, or towards the Panjab: Vishnu Purana, pp. 193, 454: what is meant by the phrase he gave up, parádát, Turvasa to Srinjaya may be conjectured but is not explained.

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son of Chayamana, presents Agni, to me two damsels riding in cars, and twenty cows:[1] this donation of the descendant of Prithu cannot be destroyed[2].

SUKTA V. (XXVIII.)

THE *Rishi* is as before, Bharadwâja; the metre of the three first stanzas is *Jagati*, of the next four *Trishtubh*, of the last *Anushtubh*; the deities of the whole are the *Cows*, except in the second verse and part of the last, which may be applied to Indra.

MAY the cows come and bring good fortune; let them lie down in (our) stalls and be pleased with us: may the many-coloured kine here be prolific, and yield milk for Indra on many dawns.

2. Indra grants the desires of the man who offers to him sacrifice and praise; he ever bestows upon him wealth, and deprives him not of that which is his own: again and again increasing his riches, he places the devout man in an inaccessible fortress.[3]

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1 Dwayám rathino vinsati gá vadhumatah is explained by the scholiast, rathasahitán vadhumatah striyután, dwayân mithunabhutàn, being in pairs, having women together with cars: twenty animals, pasun: the passage is obscure and might be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots: the gift of females to saintly persons, however, is nothing unusual: See vol. II. p. 17.

2 Dunâseyam dakshinâ pàrthavánâm; násayitum asakyà is the translation of the first; the last implies Abhyávarttin, as descended from Prithu, the plural being used honorifically; the name of this member of the race of Prithu does not occur apparently in the Purânas.

3 Abhinna khilye: the first is explained satrubhirabhetavye not to be breached by enemies; and the second is considered the

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3. Let not the *Cows* be lost:[1] let no thief carry them away: let no hostile weapon fall upon them: may the master of the cattle be long possed of those with which he sacrifices, and which he presents to the gods.

4. Let not the dust-spurning (wár) horse reach them; nor let them fall in the way of sacrificeal consecration:[2] let the cattle of the man who offers sacrifice wander about at large and without fear.

5. May the *Cows* be (for our) affluence: may Indra grant me cattle: the *Cows* yield the food of the first libation: these *Cows*, on men, are the Indra,[3] the Indra whom I desire with heart and mind.

---

sama as khila, commonly, waste land, but here said to mean apratihatasthànam, an unassailed or unassailable place, one which is unapproachable by others, anyair gantumasakye sthale.

1 Na tá nasanti: in this we have the third person plural of the present tense indicative mood, but Sàyana assigns it the force of the imperative, na nasyantu; in the following, na dabhâti taskarah, na vyathir àdadharshati, we have the Vaidik imperative, Let.

2 Na sanskritatram abhyupayanti: Sáyana interprets visasanâdisanskâram nàbhyupagachchhantu, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorise the sacrifice of cattle as victims: but the use of metonymy is so common, that perhaps by cows, in this plaee, we are to understand their produce, milk and butter, which are constantly offered.

3 A rather strong personation, and which the scholiast weakens by understanding it to mean that the cows may be considered as Indra, as they nourish him by their milk and butter presented sacrifices: so, perhaps, the first phrase, gávo bhagah, which he renders mahyam dhanam bhavantu, may they be to me affluence, may mean the cows are Bhaga, the impersonations of the deity of good fortune and riches.

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6. Do you, *Cows*, give us nourishment: render the emaciated, the unlovely body the reverse; do you, whose lowing is auspicious, make my dwelling prosperous: great is the abundance that is attributed to you in religious assemblies.[1]

7. May you, *Cows*, have many calves grazing upon good pasture, and drinking pure water at accessible ponds: may no thief be your master; no beast of prey (assail you), and may the (fatal) weapon of Rudra[2] avoid you.

8. Let the nourishment of the *Cows* be solicited, let the vigour of the bull (be requested), Indra, for thy invigoiraton.[3]

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1 Brihad vo vaya uchyate sabhâsu: great of you the food is said in assemblies: Sâyana understands it rather differently, great is the food given to you in assemblies, it is given by all, sarvair diyate ityartha.

2 Rudra is here said to be the Supreme Being, identical with time, kâlâtmakasya parameswarasya.

3 That is, the milk and butter which are required for Indra's nutriment are dependent upon the cows bearing calves.

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ADHYAYA VII.

MANDALA VI. *(Continued).*

ANUVAKA III. *(Continued).*

SUKTA VI. (XXIX.)

THE deity is Indra; the *Rishi* Bharrdwâja; the metre is *Trishtubh.*

YOUR priests, (oh worshippers), propitiated Indra for his friendship, offering great (praise), and desious of his favour;[1] for the wielder of the thunderbolt is the giver of vast (wealth): worship him, therefore, who is mighty and benevolent, (to obtain) his protection.

2. In whose hand[2] (riches) good for man are accumulated, the chariot-mounted in a golden car; in whose arms the rays of light (are collected); whose vigorous horses, yoked (to his car, convey him) on the road (of the firmament).

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations: leader (of rites), thou art like

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1 Maho yantah sumataye chakanâh, may arise, according to Sâyana, be rendered mahat karmma anutishthantah, performing great worship, and stutim sabdayantah, according or uttering praise.

2 Yasmin haste may also be interpreted, according to a note cited from Yâska, Nirukta, 1. 7, in whom, the slayer of foes, yasmin hantari.

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the rolling sun, wearing in the sight (of all) a graceful and ever moving form.[1]

4. That libation is most perfectly mixed when, upon its being effused, the cakes are baked, and the barley is fried, and the priests, glorifying Indra, offering the (sacrificial) food, and reciting holy prayers, are approaching most nigh to the gods.

5. No limit of thy strength has been assigned; heaven and earth are intimidated by its greatness: the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering,[2] as (the cowkeeper satisfies) the herds with water.

6. Thus may the mighty Indra be successfully invoked; he, the azure-chinned,[3] the giver of wealth, whether by coming or not coming[4] (to the sacrifice); and may he who is of unequalled strength destroy, as soon as manifested, many opposing (evil spirits) and (hostile) *Dasyus*.

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1 Vasâno atkam surabhim: the commentator explains satatagamanasilam prasastam rupam, sarveshâm darsanârtham âchchhâdayan, putting on, for the sake of the seeing of all, an excellent form endowed with perpetual movement.

2 Uti for utyâ, is here explained tarpakena havishâ, with the [illegible] oblation.

3 Harisipra, haritovarnah sipro yasya: he whose chin or nose is of a green colour, alluding possibly to the tint of the sky, considered as a feature of Indra.

4 Uti anuti are explained âgamanena, anâgamanena, by coming or not coming: swayam âgato anàgato api stotribhyo dhanam prayachchhati, whether he have come himself or not, he gives wealth to the praisers.

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SUKTA VII. (XXX.)

Deity, *Rishi*, and metre as before.

AGAIN has Indra increased (in strength) for (the display of) heroism: he, the chief (of all), the undecayable bestow riches (on his votaries): Indra surpasses heaven and earth: a mere portion of him is equal to both earth and heaven.

2. I now glorify his vast and *Asura*-destroying (vigour): those exploits that he has determined (to achieve) no one can resist: (by him) the sun was made daily visible;[1] and he, the doer of great deeds, spread out the spacious regions (of the universe).

3. At present, verily as of old, that act, (the liberation) of the rivers, is effective; whereby thou hast directed them on their course: the mountains have settled (at thy command) like (men) seated at their meals: doer of great deeds, by thee have the worlds been rendered stationary.

4. Verily it is the truth, Indra, that there is no other such as thou, no god nor mortal is (thy) superior: thou hast slain Ahi obstructing the waters, thou hast set them free (to flow) to the ocean.

5. Thou hast set the obstructed waters free to flow in all directions: thou hast fractured the solid (barrier) of the cloud: thou art lord over the people of the world, making manifest together the sun, the sky, and the dawn.

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1 That is, by Indra's breaking asunder the clouds.

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SUKTA VIII. (XXXI.)

The deity is Indra; the *Rishi*, Suhotra; the metre is *Trishtubh*, except in the fourth verse in which it is *Sakwari*.

THOU, lord of riches, art the chief (sovereign) over riches: thou holdest men in thy two hands, and men glorify thee with various praises (for the sake of obtaining) sons, and valiant grandsons, rain.

2. Through fear of thee, Indra, all the regions of the firmament cause the unfallen (rain) to descend: the heavens, the earth, the mountains, the forests, all the solid (universe) is alarmed at thy approach.

3. Thou, Idra, with Kutsa, hast warred against the inexhaustive Sushna: thou hast overthrown Kuyava in battle; in conflict thou hast carried off the wheel (of the chariot) of the sun: thou hast driven away the malignant (spirits).

4. Thou hast destroyed the hundred impregnable cities of the *Dasyu*,[1] Sambara, when sagacious Indra, thou, who art brought by the libation, thou hast bestowed in thy liberality riches upon Divodása presenting to thee libations, and upon Bharadwaja hymning the praise.

5. Leader of true heroes, possessor of infinite wealth, mount thy formidable car for the arduous conflict; come to me, pursuer of a forward path, for my protection: do thou who art renowned, proclaim (our renown) amongst men.

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1 Sambar is more usually styled an Asura, and hence it would appear that Dasyu and Asura are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

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SUKTA IX. (XXXII).

Deity, *Rishi*, and metre as before.

I HAVE fabricated with my mouth unprecedented, comprehensive, and gratifying praises to that mighty, heroic powerful, rapid, adorable, and ancient wielder of the thunder-bolt.[1]

2. He has obtained the parent (worlds, heaven and earth), with the sun, for the sake of the sages, (the Angirasas, and, glorified (by them), he has shattered the mountain: repeatedly wished for by his adorers intently meditating (upon him), he has cast off the fetters of the kine.

3. He, the achiever of many deeds, together with his worshippers ever offering oblations upon bended knees, has overcome (the *Asuras*) for (the rescue of) the cows: friendly with his friends (the Angirasas), far-seeing with the far-seeing, the destroyer of cities has demolished the strong cities (of the *Asuras*.)

4. Showerer (of benefits) propitiated by praise, come to him who glorifies thee, to make him happy amongst men with abundant food, with exceeding strength, and with young (mares) with numerous colts.[2]

5. Endowed with natural force, possessed of (swift) horses, Indra, the overcomer of adversaries, (sets free)

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1 This verse occurs Sama-Veda 1. 322, but the reading of the last portion somewhat varies in the printed edition: instead of vachânsi àsá sthaviràya taksham, we have vachânsi asmai sthaviráya takshuh, they have fabricated praises to that ancient, etc.

2 Nivyâbhik puruviràbhih are translated by Sâyana, navatanàbhîh bahunâm virayitribhir-vadavàbhih, with very new or young mares bearing male progeny of many.

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the waters at the southern (declination):[1] thus liberated the waters expanded daily to the insatiable goal whence there is no returning.

SUKTA X. (XXXIII.)

The deity and metre as before; the *Rishi* is Sunahotra.

SHOWERER (of benefits), Indra grant us a son who shall be most vigorous, a delighter (of thee by praise), a pious sacrificer, a liberal giver, who, mounted on a good steed, shall overthrow numerous good steeds, and conquer opposing enemies in combats.

2. Men of various speech[2] invoke thee, Indra, for their defence in war: thou, with the sages, (the Angirasas), hast slain the Panis: protected by thee, the liberal (worshipper) obtains food.

3. Thou, hero, Indra, destroyed (both classes of) enemies, (both) *Dasa* and *Arya*, adversaries: chief leader of leaders, thou cuttest thy foes in pieces in battles with well-plied weapons, as (wood-cutters fell) the forests.

4. Do thou, Indra, who art all-pervading, be a friend, and a protector with irreproachable protections

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1 The text has only apo dakshinatah, the waters from or at the south: there is no verb: Sâyana considers the dakshinâyana to be intended the sun's course south from the northern limit of the tropics, which, in India, is in fact the commencement of the rainy season.

2 Vivâchah the commentator renders vividhastutirupâ vâcho yeshâm, they of whom the speech has the form of many kinds of praise, which meaning he assigned to the sameword in the first verse of Sukta XXXI.: he is probably right, although the more simple explanation would be, of various speech.

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for our prosperity; when warring in number-thinning conflicts,[1] we invoke thee for the acquirement of wealth.[2]

5. Do thou, Indra, now and at (all) other times be verily ours: be the bestower of happiness according to our condition: and in this manner, worshipping at dawn,[3] and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty.

SUKTA XI. (XXXIV.)

Deity, *Rishi*, and metre as before.

MANY praises, Indra, are concentrated in thee: from thee abundant commendations diversely proceed:[4] to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) Indra.

2. May that Indra ever be propitiated by us who is the invoked of many, mighty and chief, especially

---

1 Yudhyanto nemadhitá pritsu: nema is synonymous with arddha, a half, or here, some, katipayáh purushá dhiyanta eshu, in those battles, pritsu, in which some men are engaged or killed; the first case plural, nemadhità, or, properly, nemadhitaya, being used for the seventh case plural.

2 Swarashàtà is explained sushtu araniyam dhanam tasya sambhajanartham, very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy.

3 Goshatamá is left unexplained by Sâyana, unless he intends to explain it by varttamâ nâ bhavema, may we be present, but this may merely express the syâma of the text, may we be, or may we abide: the word is unusual, and the rendering is conjectural only, one sense of gosha being the dwan.

4 Vicha twad yanti manisháh, twattah stotrinam matayo vividham nirgachchhanti: from thee the praises, or approbations, of the praisers variously go forth, is the explanation of Sàyana.

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honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to Indra, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4. The mixed *Soma*-Juice has been prepared for Indra, (to be offered) on the day (of sacrifice), with reverence-like adoration,[1] when praises, together with offerings, yield him increase, as when water (revives) a man in desert a waist.

5. To this Indra, has this earnest eulogy been addressed by the devout, in order that the all-pervading Indra may be our defender and exalter in the great conflict with (our) foes.

SUKTA XII. (XXXV.)

The deity and metre as before; the *Rishi* is Nara.

WHEN may our prayers (be with thee) in thy charriot? when wilt thou grant to thine adorer the (means

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1 Divyarcheva mâsa is explained divasé santye ahani archnasádhanena stotreneva mánena, with respect, like praise, the instrument of worship on the day for the libation: the scholiast cites in illustration a mantra beginning Vritraghna, slayer of Vritra, etc. but he also proposes another explanation, divi dyotake, archeva arkah surya iva, màsâ-mânas chandramah saiva, which, with the following word, mimiksha, explained vrishtyudakánam sektâ, the sprinkler of rain-waters, is applied to Indraya. Indro varttate, that Indra who is the shedder of rain, like the sun and the moon in heaven: this is scarcely more satisfactory than the interpretation first given, although that is not very explicit.

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of) maintaining thousands? when wilt thou recompense my adoration with riches? when wilt thou render sacred rites productive of food?

2. When, Indra, wilt thou bring together leaders with leaders, heroes with heroes, and give us victory in battles? when wilt thou conquer from the enemy the threefold-food-supplyiug cattle?[1] (when wilt thou grant us, Indra, diffusive wealth?

3. When, most vigorous Indra, wilt thou grant thy worshipper that food which is all-sufficing? when wilt thou combine (in thyself) worship and praise? when wilt thou render oblations productive of cattle?

4. Grant, Indra, to thine adorer (abundant) food, productive of cattle, pleasant with horses, and renowned for vigour: multiply nourishment, and (cherish) the kine easily milked, and render them so that they may be resplendent.

5. Direct him who is actually our adversary into a different (course):[2] mighty Indra, who art a hero, the destroyer (of enemies), therefore art thoy glorified: never may I desist from the praise of the giver of pure (gifts):[3] satisfy, sage Indra, the Angirasas with food.

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1 Tridhâtu gáh: cows having three elements of nutriment, as milk, curds, and butter.

2 That is, consign him to death, a course different from that of living beings.

3 Mâ niraram sukradughasya dhenoh is, literally, may I not cease from the cow the yielder of pure milk; but dhenoh is interpreted by the scholiast in this place vâchas, stotrát, from praise; or he admits as an alternative, may I never depart from the milch cow given, Indra, by thee.

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SUKTA XIII. (XXXVI.)

THE deity, *Rishi*, and metre as before.

TRULY are thy exhilarations beneficial to all men: truly are the riches which exist on earth (beneficial to all men): truly art thou the distributor of food; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that Indra; verily they rely upon him for heroic deeds: they offer sacrifices to him as the seizer of an uninterrupted series of foes,[1] their assailant, their subduer, and also for the destruction of Vritra.

3. The associated Maruts, heroic energies, virile strength, and the Niyut steeds, attend upon Indra, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorify by us, Indra, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, Indra, (the praises) that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun,[2] (prevailest) over the ample riches of the enemy: endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other[3] (than such as thou hast been)

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1 Syumagribhe, syutân aviohchhedena varttamânân satrun grihnate, to him who seizes enemies being lines or threads without interruption.

2 Dyaur-na bhumâbhi rayo aryah; arer dhanâni bahutaráni surya iva abhibhavasi: the prefix abhi, as is frequent in the Veda, being put for the compound verb abhibhu.

3 Aso yathâ nah is, literally, not he as to us: Sâyana, to make this intelligible, says, yena prakârena asmâkam asádhâranno asi sa tathâ sah syâh, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend.

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SUKTA XIV. (XXXVII).

Deity and metre as before; the *Rishi* is Bharadwàja.

FIERCE Indra, let thy harnessed steeds bring down thy all-desired chariot: thy devoted adorer verily invokes thee: may we to-day, partaking of thine exhilaration, increase to-day (in prosperity).

2. The green *Soma*-juices flow at our sacrifice, and, purified, proceed direct into the pitcher: may the ancient, illustrious Indra, the sovereign of the exhilarating *Soma* libations, drink of this our offering.[1]

3. May the everywhere-going, straight-proceeding chariot-bearing steeds, bring the mighty Indra in his strong-wheeled car to our rite: let not the ambrosial *Soma* waste in the wind.

4. The very strong Indra, the performer of many great deeds instigates the donation of this (institutor of the ceremony) amongst the opulent, whereby, wielder of the thunderbolt, thou removest sin, and, firm of purpose, bestowest riches upon the worshippers.

5. Indra is the donor of substantial food: may the very illustrious Indra increase (in glory) through our praises: may Indra, the destroyer (of enemies), be the especial slayer of Vritra: may he, the animator, the quick-mover, grant us those (riches which we desire).

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1 The Soma-juice, it is said, if allowed to remain some time in the vessel containing it, may be dried up by the air: Indra is therefore urged to drink it before it evaporates.

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SUKTA XV. (XXXVIII.)

DEITY, *Rishi*, and metre as before.

MAY the most marvellous Indra drink for this (our cup): may he acknowledge our earnest and brilliant invocation: may the munificient (Indra) accept the offering and the praiseworthy adoration at the sacrifice of the devout worshipper.

2. Reciting (his praise, the worshipper) calls aloud, that by the sound he may reach the ears of Indra, although abiding afar off: may this invocation of the deity, inducing him (to come), bring Indra to my presence.

3. I glorify thee with hymns and with pious worship, the ancient undecaying Indra, for in him are oblations and praises concentrated, and great adoration is enhanced (when addressed to him);

4. Indra, whom the saerifice, whom the libation exalts, whom the oblation, the praises, the prayers, the adoration exalt, whom the course of day and night exalts, whom months. and years, and days exalt.

5. So, wise Indra; may we to-day propitiate thee who art manifested, to overcome (our foes), thee who art greatly augmenting, mighty and free, for (the sake of) wealth, fame, and protection, and for the destruction of (our) enemies

SUKTA XVI. (XXXIX.)

DEITY, *Rishi*, and metre as before.

DRINK, Indra, of that our sweet, exhilarating, inspiring, celestial, fruit-yielding *Soma* commended by the wise

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and entitled to praise and preparation:[1] bestow upon him who glorifies thee, divine (Indra), food, the chiefest of which is cattle.[2]

2. Determined (to recover) the cattle hidden in the mountain, associated with the celebrators of pure rites, (the Angirasas), and animated by (their) veracious (praise), this (Indra) fractured the infrangible rock of Bala, and overwhelmed the panis with reproaches.

3. This *Soma*,[3] Indra, (quaffed by thee), has lighted up the unlustrous nights, and days and nights, and

---

1 Several of the epithets in the text are unsual, and, agreeably to European notions, very inapplicable to a beverage: they are, severally, mandra, exhilarating; kavi, explained vikrànta, heroic; divya, divine; vahni rendered vodha, bearing fruit; vipramanman, of which sages are the praisers, stotàrah; vachana laudable, stutya; sachana to be served or honoured, serya.

2 Isho yuvaswa grinate go agrâh is explained annam sanyojaya, combine or supply food to the praiser: yâsâm ishám gávo agre, of which viands, cows are in the first place: is this to be understood literally? and were cows, in the time of the Vedas, a principal article of food? of course a Brahman would interpret it metonymically, cows being put for their produce, milk and butter: Sàyana is silent, but there does not seem to be any thing in the Veda that militates against the literal interpretation.

3 The text has ayam Induh, which, as a synonyme of Soma, implies both the moon and the Soma-juice: it is the former that is here held in view at the expense of consistency: according to Sâyana, Soma is here chandrâtmâ nabhasi varttamánah, the same as the moon present in the sky, and as, chandragatyadhinatwàt tithivibhàgàh, the divisions of lunar days are dependent upon the motions of the moon, it may be said to be the cause of days, weeks, months, and years, the first term, aktun, is said by the scholiast to imply fortnights, months, and years, or the longer periods of time: the phrase in the parenthesis is not in the text, but is supplied by the scholiast, twayà piyamonah, to be drunk by thee, but it is justified by the pronoun ayam, this, which could not apply, as something present to the moon.

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years: (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.

4. This radiant (Indra) has illumed the nonradiant (world): he has pervaded many dawns with true lustre: the benefactor of men moves in (a chariot) drawn by horses, harnessed by praise, laden with riches.

5. Sovereign of old, do thou when glorified, bestow upon him who praises thee, and to whom affluence is due, abundant food: grant to the worshipper water, plants, innoxious woods, cattle, horse and men.

SUKTA XVII. (XL.)

DEITY, *Rishi*, and metre as before.

DRINK Indra, (the *Soma*) that is effused for thy exhilaration: stop thy friendly steeds: let them loose: sitting in our society, respond to our hymns:[1] give food to him who lauds and worships thee.

2. Drink Indra, of this (libation), of which thou, mighty one, hast drunk as soon as born, for excitement to (great) deeds; that *Soma*juice which the kine, the priests, the waters, the stones, combine to prepare for thy drinking.

3. The fire is kindled; the *Soma*, Indra, is effused: let thy vigorous horses bring thee hither: I invoke thee, Indra, with a mind wholly devoted to thee: come for our great prosperity;

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1 Ûta pra gâya gane â nishadya: pragâya is explained asmâbhih kritam stotram upaslokaya, return verses to the praise made by us.

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4. Thou hast ever gone (to similar rites): come now with a great mind disposed to drink the *Soma*: hear these our praise: may the worshipper present to thee (sacrificial) food for (the nourishment of) thy person.

5. Whether Indra, thou abide in the distant heaven in any other place, or in thine own abode, or wheresoever (thou mayst be), from thence do thou, who art propitiated by praise, putting to thy steeds, protect, together with the Maruts, well pleased, our sacrifice, for our preservation.

SUKTA XVIII. (XLI.)

DEITY, *Rishi*, and metre as before.

UNIRASCIBLE (Indra), come to the sacaifice: the effused juices are purified for thee: they flow, thunderer, (into the pitchers), as cows to their stalls: come, Indra, the first of those who are to be worshipped.

2. Drink Indra, with that well-formed and expanded tongue wherewith thou ever quaffest the juice of the sweet (*Soma*): before thee stands the ministrant priest: let thy bolt, Indra, designed (to recover) the cattle, be hurled (against thy foes)

3. This dropping, omniform *Soma*, the showerer (of benefits), has been duly prepared for Indra, the shower- (of rain): lord of steeds, ruler over all, mighty (Indra), drink this over which thou hast of old presided, which is thy food.

4. The effused *Soma*, Indra, is more excellent than that which is not effused: it is better (qualified) to give pleasure to those who are capable of judging: overcomer

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(of enemies), approach this sacrifice, and thereby perfect all thy powers.

5. We invoke thee, Indra, come down: may the *Soma* be sufficient for (the satisfaction of) thy person: exalt Satakratu with the libations, defend us in combats and against the people.[1]

SUKTA XIX. (XLII.)

DEITY and *Rishi* as before; the metre of the first three stanzas is *Anushtubh*, of the last *Brihati*.

OFFER, (priests), the libation to him who is desirous to drink; who knows all things: whose movements are all-sufficient; who goes readily (to sacrifices); the leader (of holy rites), following no one.[2]

2. Proceed to the presence of that deep quaffer of the *Soma*, with the *Soma*-juices; to the vigorous Indra with vessels (filled) with the effused libations.[3]

3. When with the effused and flowing *Soma*-juices you come into his presence, the sagacious (Indra) knows your wish, and the suppresser (of enemies) assuredly grants it, whatever it may be.[4]

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1 Pra asmàn ava pritanâsu pra vikshu: pra is put for praraksha, especially protect us, na kevalam sangrámeshu kintu sarvâsu prajâsu, not only in wnrs, but in or against all people: this looks as if the religious party had opponents amongst the people in general.

2 Sâma-Veda, I. 352, and II. 790.

3 This and the two following verses also occur in the Sàma, II. 791—793.

4 Tam tam id eshate: the repetition of the relative with reference to the antecedent kámam may perhaps be so rendered.

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4. Offer, priest, to him, and him (only) this libation of (sacrificial) food, and may he ever defend us against the malignity of every superable adversary.

SUKTA XX. (XLIII.)

THE deity and *Rishi* as before; the metre is *Ushnih.*

THIS *Soma*, in the exhilaration of which it is known[1] that thou hast subdued Sambara for (the sake of) Divodasa, is poured out, Indra, for thee: drink.[2]

2. This *Soma*, the exhilarating draught of which, when fresh effused (at dawn), or at noon, or at the last (or evening worship), thou cherishest, is poured out, Indra, for thee: drink.

3. This *Soma*, in the exhilaration of which thou hast liberated the cattle, firm (fastened) within the rock, is poured out, Indra, for thee: drink.

4. This *Soma*, exhilarated (by drinking) of which (sacrificial) food thou possessest the might of Maghavan:[3] is poured out, Indra, for thee: drink.

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1 Yasya tyachchambaram made: tyat is explained by Sáyana as equivalent to tat prasiddham yathâ bhavati tathâ, such as that which is notorious.

2 Sama-Veda, 1. 392.

3 Mâghonam savas, the rank or office of Indra, is engendered by the Soma, Somena Indratwam jàtam.

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ANUVA'KA IV.

SUKTA I. (XLIV.)

THE deity is Indra; the *Rishi* is Samyu, the son of Brihaspati; the metre of the first six stanzas is *Anushtubh*, of the next three *Vijaj*, of the rest *Trishtubh*.

OPULENT Indra, the *Soma* that abounds with riches, and is most resplendent with glories, is poured out: it is thy exhilaration Indra, lord of the offering.[1]

2. The *Soma*, possessor of felicity, which gives thee delight, and which is the bestower of riches on thy votaries, is poured out: it is thy exhilaration, Indra, lord of the offering.

The *Soma*, whereby thou art augmented in strength, and, together with thy defenders, (the Maruts), art victorious (over thy foes), is poured out: it is the exhilaration, Indra, lord of the offering.

4. (Worshippers), for you I glorify that Indra who disappoints not (his adorers); the lord of strength, the all-subduing, the leader (of rites, the most beautiful, the beholder of the universe.

5. The divine heaven and earth adore that vigour of his, which our hymns augment, the appropriator of the riches of the foe.

6. (Worshippers), the efficacy of your eulogy is to be manifested to that Indra, whose protections, like

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1 Swadhâpati may also mean the cherisher or protector of the Soma libation, swadhâya annasya somalakshanasya pâlakât; also Sàma-Veda, I. 351.

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(those of a sensible man,[1] are displayed as abiding along with him.

7. Indra appreciates him who is skilled (in holy rites): a recent friend, quaffing (the libation), he heaps excellent (wealth) upon the devout: partaking of (the sacrificial) food, (and brought) by his robust agitators[2] (of the earth, his steeds) he, through his benevolence, is a protector to his friends.

8. The *Soma*, creator (of all), on the path of sacrifice, has been drunk: the worshippers have presented it to gratify the mind (of Indra: may he, the humiliator (of his foes), possessing a vast body, propitiated by our praises, become manifest to our view.

9. Bestow upon us most brilliant vigour: oppose the numerous enemies of thy worshippers: grant us, for our pious acts, abundant food: secure us in the enjoyment of wealth.

10. Indra, possessor of affluence, we have recourse to thee, the bountiful: lord of steeds, be not unfavourable to us: no other kinsman is behold (by us) amongst men: why else have they called thee the bestower of wealth.

11. Give us not up, showerer (of benefits), to the obstructor (of our rites): relying upon the friendship of thee, the lord of riches, may we be unharmed: many

---

1 Vipo na, medhâvina iva; that is, the protective measures or expedients of a sensible or wise man are capable for all affairs, sarva kàryakusalâh.

2 Sthaulâbhir dhautaribhih is explained sthulàbhi kampanakârinibhi, with the stout causers of trembling: the scholiast supplies vadavàbhih yuktah, joined with such mares; or the epithets, allhough feminine the scholiast says may be applied to the Maruts.

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are the hindrances (opposed) to thee amongst men: slay those who make no libations, root out those who present no offerings.

12. As Indra, when thundering, raises the clouds, so he (heaps upon his worshippers) riches of horses and cattle: thou, Indra, art the ancient upholder of the sacrificer: let not the opulent wrong thee, not presenting (oblations).

13. Ministrant priests offer libations to the mighty Indra, for he is their king, he who has been exalted by the ancient and recent hymns of adoring sages.

14. In the exhilaration of this *Soma*, the wise, Indra, irresistible, has destroyed numerous opposing enemies: offered the sweet-flavoured beverege to that hero, the handsome-chinned, to drink.

15. May Indra be the drinker of this effused *Soma*-juice, and, exhilarated by it, become the destroyer of Vritra by the thunderbolt: may he come, although from afar, to our sacrifice, (he who is) the giver of dwellings, the upholder of the celebrator (of religious rites).

16. May this ambrosia, the appropriate beverage of Indra, of which he is fond, be quaffed (by him), so that it may inspire the divinity with favourable feelings (towards us), and that he may remove from us our adversaries, and (all) iniquity.

17. Exhilarated by it, valiant Maghavan, slay our unfriendly adversaries, whether kinsmen or unrelated (to us): put to flight, Indra, hostile armies menacing us (with their weapons), and slay them.

18. Affluent Indra, facilitate to us (the acquirement of) vast riches in these our battles: (enable us) to gain the victory: make us prosperous with rain, and with sons and grandsons.

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19. Let thy vigorous steeds, harnessed of their own will, drawing thy wish-bestowing chariot, guided by shower-yielding reins, quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked, bring thee to the bountiful, exhilarating (libation).

20. Showerer (of benefits), thy vigorous water-shedding steeds, like the waves (of the sea), exulting, are harnessed to thy car; for they (the priests), offer to thee the showerer (of benefits), ever youthful, the libation of the *Soma*-juices expressed by the stones.

21. Thou, Indra, art the showerer of heaven, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated (waters): for thee, showerer (of desires), who art the most excellent shedder of rain, the sweet *Soma*, the honey-flavoured juice, is ready to be quaffed.[1]

22. This divine *Soma*, with Indra for its ally, crushed, as soon as generated, Pani by force: this *Soma* baffled the devices and the weapons of the malignant secreter of (the stolen) wealth, (the cattle).

23. This *Soma* made the dawns happily wedded to the sun: this *Soma* placed the light within the solar orb: this (*Soma*) has found the three-fold ambrosia hidden in heaven in the three bright regions.[2]

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1 In this and the two preceding stanzas we have the usual abuse of the derivatives of Vrisha, to sprinkle, to rain; Indra's horses are vrishanâ; they draw a vrisha ratha, and are guided by vrisha rasmayah: again, the steeds are vrishana, explained, nityaturunau, always young, and Indra is vrishan, vrish and vrishabha, the showerer of rain or of benefits: in most of the instances a grosser sense is probably implied.

2 Ayam tridhàtu divi rochaneshu, triteshu vindat amritam nigulham: according to the scholiast, this may merely mean that the Soma becomes as it were ambrosia when received or

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24. This (*Soma*) has fixed heaven and earth:[1] this has harnessed the seven-rayed chariot (of the sun): this *Soma* has developed of its own will the mature deeply-organized secretion in the kine.[2]

SUKTA II. (XLV.)

INDRA is the deity of thirty stanzas, Brihaspati of three; the *Rishi* is Samyu; the metre of the twenty-ninth verse is *Atinichrid*, of the thirty-third *Anushtubh*, of the rest *Gâyatri*.

MAY that youthful Indra, who, by good guidance brought Turvasa and Yadu from afar, (be) our friend.

---

concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.

1 These functions are ascribed to the Soma as being the source of the energies of Indra, who is the real agent, both in this and the preceding verse, this Indra has made the dawns, &c.

2 Dasayantram utsam is literally a well with ten machines: here utsa is explained by Sâyana, utsaranasilam, having the property of flowing forth, payas, milk: the epithet dasayantram is of less precise purport, and is somewhat mystified: in one sense it implies aggregated bodily existence, or organs and functions of the body, which are the result of the nutriment furnished to the child by the matured milk, agreeably to a khila, or supplementary verse quoted by the scholiast: chakshuscha srotram-cha, manascha, vák-cha prânâpânau, deha, idam sariram, dwau pratyanchâv-anulomau visargâv-etamtam manye dasayantram utsam, I consider the eye, the ear, the mind, the speech, the two vital airs, the form, the body, the two creations inverted and direct, as the tenfold utsa, or state of being: another explanation makes the phrase imply the Soma's being offered with nine texts Indra and other deities at the morning sacrifice: Aitareya Brâhmana, Panchaha 3, Adhyâya 1.

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2. Indra gives sustenance, even to the undevout: he is the conqueror of wealth accumulated (by enemies), through (going against) them with a slow-paced steed.

3. Vast are his designs, manifold are his praises, his protections are never withdrawn.

4. Offer worship and praises, friends, to him who is to be attracted by prayers; for he verily is our great intelligence.

5. Slayer of Vritra, thou art the protector of one (adorer), or of two, and of such as we are.

6. Thou removest (far from us) those who hate us: thou prosperest those who repeat thy praise: bestower of excellent male descendants,[1] thou art glorified by men.

7. I invoke with hymns Indra, our friend, who is Brahma,[2] who is attracted by prayer and entitled to adoration, to milk him as a cow.

8. In the hands of whom, the heroic subduer of hostile armies, (the sages), have declared are all the treasures in both (heaven) and earth.

9. Wielder of the thunder-bolt, lord of *Sachi*, demolish the strong (cities) of men: (baffle), unbending (Indra) their devices.

10. Veracious Indra, drinker of the *Soma*, provider of sustenance, we desirious of food, invoke such as thou art.[3]

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1 Suvira is here explained sobhanair viraih putrapautrâdibhir dâtavyair-upetah, endowed with or possessed of sons, grandsons, and the like to be given.

2 Brahmanam, the scholiast interprets parivridham, great, mighty.

3 Tam twâ ahumahi, we invoke thee (who art) that, or such as has been described in the preceding verses.

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11. We (invoke) thee, such as thou art, thee who hast been invocable of old, and who art now to be invoked for the wealth held (by the foe): hear our invocation.

12. (Favoured) by thee, Indra, (who art propitiated) by our hymns, (we overcome) with our steeds the steeds (of the enemy), and we conquer abundant food, and the wealth held (by the foe).[1]

13. Heroic and adorable Indra, verily thou art mighty in battle, and the victor of the health held (by the enemy).

14. Destroyer of enemies with that thy velocity, which is of exceeding swiftness, impel our chariots (against the foe).

15. Victorious Indra, who art the chief of charioteers conquer the wealth that is held (by the enemy) with our assailing car.

16. Praise that Indra who alone has been born the supervisor (of all), the lord of men, the giver of men.

17. Indra, who hast ever been the friend of those who praise thee, and the insurer of their happiness by thy protection, grant us felicity.

18. Wielder of the thunder-bolt, take the bolt in thy hands for the destruction of the *Rakshasas*, and utterly overthrow those who defy thee.

19. I invoke the ancient Indra, the giver of riches, (our) friend, the encourager of his adorers, who is to be propitiated by prayer.

20. He alone rules over all terrestrial riches, he who is entitled to especial praise, he who is irresistible.

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1 The stanza is literally, with praises, by horses, horses, food, excellent Indra by thee, we conquer deposited wealth.

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21. Lord of cattle, (coming) with thy mares, satisfy our desires completely with (abundant) food, with horses, and with kine.

22. Sing praises, when your libation is poured out, to him who is the invoked of many, the subduer (of foes), giving him gratification, like (fresh pasture to cattle.[1]

23. The giver of dwellings verily withholds not the gift of food conjoined with cattle, when he hears our praises.

24. Then the destroyer of the *Dasyus*, proceeds to the cattle-crowded folds of *Kuvitsa*, and by his acts opens them for us.[2]

25. Indra, performer of many exploits, these our praises repeatedly recur to thee as parent (cows) to their young.

26. Thy friendship, Indra, is not easily lost: thou, hero, art (the giver of) cattle to him who desires cattle, (of) horses to him who desires horses.

27. Delight thy person with the (beverage of the) libation (offered) for the sake of great treasure: subject not thy worshipper to his reviler.

28. These our praises tend, as the libations are repeatedly poured out, eagerly to thee who art gratified by praise, as the milch kine (hasten) to their calves.

29. May the praises of many worshippers offered at the sacrifice,[3] (accompanied) by (sacrificial viands, invigorate thee, destroyer of multitudes.

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1 Sàma-Veda, 1. 115.

2 Ibid. 21. 1017-18: kuvitsa is termed merely a certain person who does much (kuvit. harm, (syati).

3 Vivâchi, at the sacrifice called Vivâch, because various praises and prayers are then repeated.

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30. May our most elevating praise[1] be near, Indra, to thee, and urge us to (the acquirement of) great riches.

31. Bribu presided over the high places of the Panis,[2] like the elevated bank of the *Ganges*.[3]

32. Of whom, prompt as the wind, liberal donation of thousands (of cattle) has been quickly given to (me) soliciting a gift.

33. Whom, therefore, we all, who are the profferers and bestowers of praise ever commend, as the pious Bribu, the donor of thousands (of cattle), the receiver of thousands (of laudations).[4]

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1 Stoma váhishthah, vodhritama, most bearing, uplifting, elevating.

2 Bribu paninâm varshishthe murddhan adhyasthàt, he stood over upon the high place, as if it were on the forehead of the Panis, murddhavat uchchhrite sthale: the Panis may be either merchants or traders, or Asuras, so termed: for Bribu see note I, in the next page.

3 Uruh kaksho na gàngyah is explained by the scholiast gangáyáh kule vistirne iva, as on the broad bank of the Ganges, that is, as the bank is high above the bed of the river.

4 This and the two procedi ng stanzas form a Tricha in praise of the liberality of a person named Bribu to Bharadwâja, the Rishi of the hymn: Sáyana calls him the Takshâ, the carpenter or artificer of the Panis: the legend is preserved by Manu, 10. 107, Bharadwájah kshudhàrttas-tu saputro nirjane vane, bahvirgáh pratijagràha Bribos-takshno mahayasah, the illustrious Bharadwája, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter Bribu: the Niti Manjari tells the same story, and attributes the Tricha to Sâyu, the son of Bharadwája: the moral of the illustration in Manu and the Niti Manjari is, that Brahmanas, in times of distress, may accept assistance from persons of low castes: the object of the Sukta, although it may be so understood, is rather that persons of inferior condition become eminent by liberality; in which sense

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SUKTA III. (XLVI.)

THE deity and *Rishi* as before; the metre of the odd verses is *Brihati*, of the even, *Satobrihati*

WE worshippers invoke thee for the acquirement of food; thee, Indra, the protector of the good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).[1]

2. Wonderful wielder of the thunder-bolt, Indra, the lord of clouds,[2] mighty in resolution, being glorified by us, grant us cattle, and horses fit for chariots, as (thou grantest) abundant food to him who is victorious (in battle).[3]

3. We invoke that Indra who is the destroyer of mighty foes, the supervisor (of all things): do thou, the many-organed, the protector of the good, the distributor of wealth, be unto us (the ensurer of) success in combats.[4]

Sâyana interprets it jâito hino api dâtritwât sarvatra sreshtho bhavati, a person inferior by caste becomes everywhere distinguished by generosity.

1 Kâshthâsu arvath, in the quarters or regions of the horse, where horses are engaged, or according to Sâyana the field of battle: Mahidhara, Yujur-Veda, 27. 37., separates the two words, and explains them, as men invoke thee for victory.

2 Adrivas is, more properly, wielder of the thunderbolt, but we have just had that epithet in vajrahasta.

3 Satrâ vâjam na jigyushe: the scholiast has satrâ, prabhutam, abundant: Mahidhara, Yajush. 27. 38., makes it an epithet of vâjam sa-trânam, together with protection: it pleases him also to understand jigyushe, valorous, not as applicable to a man, purushaya, but to a horse or elephant, aswâya hastine vâ which is quite gratuitous: see also Sáma-Veda II. 160.

4 Sáma-Veda, I. 286: this is said to be the first verse of a Pragâtha.

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4. Such, Indra, as thou art represented in holy rites,[1] assail (our) adversaries with fierceness like (that of) a bull in close conflict: regard thyself as our defender in war, (that we may long enjoy) posterity, water, and the (sight of the) sun.[2]

5. Indra, bring to us most excellent, most invigorating and nutritious food, wherewith, wonderful wielder of the thunderbolt, the handsome-chinned, thou sustainest both heaven and earth.

6. We invoke for protection thee, royal Indra, who art mighty amongst the gods, the subduer of men; granter of dwellings, repel all evil spirits,[3] and render our enemies easy of discomfiture.

7. Whatever strength and opulence (exist) amongst human beings, whatever be the sustenance of the five classes of men, bring Indra to us, as well (as) all great manly energies.[4]

8. Whatever vigour, Maghavan, (existed) in Trikshu, in Druhyu, in Puru, bestow fully upon us in conflicts with foes, so that we may destroy our enemies in war.

9. Give, Indra, to the affluent, and to me also, a sheltering and prosperous dwelling combining three

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1 Richishama is explained by Sáyana rigyâdrisam rupam pratipádayati tàdrig-rupendrah: such as form the Rich exhibits, such in form is Indra.

2 The text has only tanushu, apsu, surye, in descendants, in waters, in the sun, but they may be connected with what precedes, asmàkum bodhi avità mahàdhane, know thyself to be our protector in battle, in descendants, etc., that is, in securing to us these good things and long life.

3 Pibdanáni, Râkshasas, from their uttering the inarticulate sound, Pip.

4 Sâma-Veda, I. 262.

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elements,[1] and defending in three ways and keep from them the blazing (weapon of our foes).

10. Affluent Indra, propitiated by praise, be nigh to us, as the defender of our persons (against those) who assail (us as) enemies, with a mind bent upon carrying off (our) cattle, or who assault us with arrogance.

11. Indra, be (favourable) at present to our success: protect our leader in battle when the feathered, sharp-pointed, shining shafts fall from the sky.

12. When heroes rest their persons (until abandoning) the pleasant abodes of their progenitors:[2] grant us, for ourselves and our posterity, an unsuspected defence,[3] and scatter our enemies.

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1 Tridhâtu saranam trivaruthaṁ, according to Sâyana, of three kinds, triprakâram tribhumikam, as if the houses were constructed of more than one material, or wood, brick, and stone: in his scholia on the Sâmon, 1. 266, he explains it variously, as containing three kinds of beings, gods, men, and spirits; or three precious things, gold, silver, diamonds; or three states of being, desire, action, avarice: trivarutham is similarly explained in both his scholia as sheltering or protecting from three conditions of the atmosphere, cold, heat, rain.

2 Priyâ sarma pitrinam is explained priyani sthánâni janakánam sambandhini, the beloved places in relation with progenitors but the want of a verb makes the sense doubtful: the scholiast extends to it the government of vitanvate, tanvo vitanvate, they spread out or rest their persons; or they spread out, he says before the enemy the sites won by their forefathers until they abandon them, parityajanti yávat: perhaps it should be, until they, the enemy desist from the attack.

3 Chhardirachittam the commentator renders kavacham satrubhir ajnâtam, armour unknown by the enemies; the connection of the sense runs through the two following verses: the unknown armour is solicited when a charge of horse takes place. it may possibly allude to the superiority of the arms of the Aryas, the

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13. (At the time) when, in the effort (made) in an arduous conflict, thou urgest our horses over an uneven road, like falcons darting upon their food through the difficult path (of the firmament).

14. Rushing rapidly like rivers in their downward course, and although neighing loudly through terror, they yet, tight-girthed, return repeatedly (to the conflict) for cattle, like birds darting on their prey.

SUKTA IV. (XLVII.)

THE deities of this hymn are very various: that of the first five stanzas is the Soma-juice; of the first quarter of the twentieth the gods; of the second, the earth; of the third, Brihaspati; and of the fourth, Indra; the deity of the twenty-second and three following verses is Prastoka, the son of the Raja Srinjaya, whose liberality they celebrate; of the twenty-sixth and two succeeding verses, forming a Tricha, the Ratha or chariot is the deity; of the next three, another Tricha, the Dundubhi or drum; Indra is the deity of the rest; the Rishi is Garga, the son of Brihaspati; the metre of the nineteenth stanza is Brihati, of the twenty-third Anushtubh, of the twenty-fourth Gayatri, of the twenty-fifth Dwipadi, of the twenty-seventh Jagati, of the rest Trishtubh.

SAVOURY indeed is this (*Soma*); sweet is it, sharp, and full of flavour: no one is able to encounter Indra in battles after he has been quaffing this (beverage).

2. This savoury *Soma*, drunk on this occasion, has been most exhilarating: by drinking of it Indra has been elevated to the slaying of Vritra, and it has

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mail worn by them being unknown to the Dasyus, or barbarians. like the steel hamlets or cuirasses of the Spaniards to the Mexicans and Peruvians.

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destroyed the numerous hosts of Sambara and the ninety-nine cities.[1]

3. This beverage inspires my speech; this developes the desired intelligence; this sagacious (*Soma*) has created the six vast conditions,[2] from which no creature is distinct.

4. This it is which has formed the expanse of the earth, the compactness of the heaven: This *Soma* has deposited the ambrosia in its three principal (receptacles),[3] and has upheld the spacious firmament.[4]

5. This makes known the wonderfully beautiful and inspiring (solar radiance) at the appearance of the dawns, whose dwelling is the firmament: this mighty (*Soma*) has sustained the heaven with a powerful support, the sender of rain, the leader of the winds.

6. Hero, Indra, who art the slayer of foes in contests for (the acquirement of) treasures, drink boldly from the pitcher: drink copiously at the noon-day rite: receptacle of riches, bestow riches upon us.

7. Like one who goes before us, Indra, (on the road), look out,[5] bring before us infinite wealth; be

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1 Dehyah is the term in the text for dehih, explained by Sayana digdhâh, the smeared or plastered implying purih cities; as if they consisted of stuccoed or plastered houses: the ninety-nine cities of Sambara have frequently occurred: see vol. II. p. 256, etc.

2 They are said to be heaven, earth, day, night, water and plants.

3 In plants, water, and cows.

4 See vol. I. p. 235: here, as in that Sukta, there is an obviously designed confusion between the Soma plant and soma, the moon.

5 Pra nah puro eteva pasya, like one who is preceding us look: the scholiast says, look after the travellers under the charge of the margarakshaka the protector of the road, an escort, or possibly, the leader of a caravan, may be intended.

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our conductor beyond the bounds (of want), convey us safely over (peril); be our careful guide, our guide to desirable (affluence).

8. Do thou, Indra, who art wise, conduct us to the spacious world (of heaven), to a blessed state of happiness, light, and safety; may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

9. Place us, possessor of riches, in thy ample chariot, (behind) thy powerful horses: bring to us from among all viands the most excellent food; let not, Maghavan, any opulent man surpass us in wealth.

10. Make me happy, Indra; be pleased to prolong my life; sharpen my intellect like the edge of an iron sword whatsoever desirous (of propitiating) thee, I my utter, be pleased by it: render me the object of divine protection.

11. I invoke, at repeated sacrifices, Indra, the preserver, the protector, the hero, who is easily propitiated Indra the powerful, the invoked of many: may Indra, the lord of affluence, bestow upon us prosperity.[1]

12. May the protecting, opulent Indra be the bestower of felicity by his protections: may he, who is all-knowing, foil our adversaries: may he keep us out of danger, and may we be the possessors of excellent posterity.

13. May we continue in the favour of that adorable (deity) even in his auspicious good-will: may that protecting and opulent Indra drive far from us, into extinction, all those who hate us.[2]

14. To thee the praises and prayers of the worshipper hasten like a torrent down a declivity; and

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1 Sama-Veda, 1. 333. Yajur-Veda, 20. 50.

2 Yajur-Veda, 20. 51. 52.

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thou, thunderer, aggregatest the immense wealth (of sacrificial offerings), copious libations, and milk, and the juice of the *Soma*.[1]

15. Who may (adequately) praise him? who may satisfy him? who offer worthy adoration? since Maghavan is daily conscious of his own terrible (power): by his acts he makes first one and then the other precede and follow, as (a man) throws out his feet (alternately in walking).[2]

16. The hero Indra is renowned; humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another; Indra, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers.

17. Indra rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors: or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him.

18. Indra, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation:[3] Indra, multiform by his illu-

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1 Apo gàh yuvase samindun: the first is explained vasativari, which is said by Katyayana, Sutra, 8, 9, 7—10, to the portions of water taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with the Soma: see Yujurveda, 6. 23., and the Taittiriya Yajush, Prapathaku III. Anuvak XII.

2 This is, Indra, at this pleasure, makes the first of his worshippers the last, and the last first.

3 Indra presents himself as Agni, Vishnu, or Rudra, or any other deity who is the actual object of worship, and is really the deity to be adored: he is identifiable with each.

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sions, proceeds (to his many worshippers), for the horses yoked to his car are a thousand.[1]

19. Yoking his horses to his car, Twashtri[2] shines in many places here in the theree worlds: who (else), sojourning daily amongst his present worshippers, is their protector against adversaries?

We have wandered, gods, into a[3] desert where there is no track of cattle:[4] the vast extant earth has become the protectress of murderes: direct us, Brihaspati, in our search for cattle: shew the path, Indra, to thy votary being thus astray.[5]

21. Indra, becoming manifest from his abode (in the firmament), dissipates, day by day, the resembling glooms, (so that he may distinguish) the other portion, (or the day); and the showerer has slain the two wealth-seeking slaves, Varchin and Sambara, in (the country of) *Udavraja*.[6]

22. Prastoka has given to they worshipper, Indra, ten purses of gold,[6] and ten horses, and we have

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1 His chariots and horses are multiplied according to the forms in which he manifests himself: agreeably to the Vaidántik interpretation of the stanza, Indra is here identified with Parameswara, the supreme first cause, identical with creation.

2 Sáyana regards this name as, in this place, an appellative of Indra.

3 Agavyuti kshetram, gosanchàrarahitam desam, a place devoid of the grazing of cattle.

4 Garga, the author of the Sukta, having, it is said, lost his way in a desert, repeated this stanza to Brihaspati and Indra, who thereupon enabled him to regain his road.

5 So Sâyana explains Udavraja, desa viseshah, a sort of country, one into which the waters flow, udakáni vrajanty asmin.

6 Dasa kosayih, suvarnapurnàn dasakosán, the ten bags or chests full of gold.

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accepted this treasure from Divodàsa, the spoil won by Atithigwan[1] from Sambara.

23. I have received ten horses, ten purses, clothes and ample food, and ten lumps of gold form Divodása.

24. Aswttha has given to Pâyu ten chariots[2] with their horses, and a hundred cows to the priests.

25. The son of Srinjaya has reverenced the Bharadwajas who have accepted such great wealth for the good of all men.

26. (Chariot made of the) forest lord, be strong of farbric; be our friend; be our protector, and be manned by warriors:[3] thou art girt with cow-hides[4] keep us steady; and may he who rides in thee be victorious over conquered (foes).

27. Worship with oblations the chariot constructed of the substance of heaven and earth, the extracted essence of the forest lords; the velocity of the waters; the encompassed with the cow-hide; the thunder-bolt (of Indra).

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1 Prastoka, Divodâsa, and Atithigwan, are different names of the same person, a Râja, the son of Srinjaya.

2 Atharvabhyah is the term in the text which Sáyana explains, to the Rishis of the Atharvagotra: Páyu is the brother of Garga; Aswattha is the same as Prastoka.

3 Suviro bhava, Sáyana explains surabhattaih putrádibhir vá yuktah, joined with warriors, or with sons and the rest: the latter could scarcely be predicated of a car, except as the source, figuratively speaking, of prosperity, and so far of descendants.

4 Gobhih sannadhosi: literally, thou art bound together by cows; but both Sàyana and Mahidhara, Yajur-Veda, 29. 52., explain this govikàrair.h, by what are formed from cattle: so, in the next verse, gobhir-âvritam is interpreted charmabhih parita áveshtitam, encompassed round with hides, as if the exterior of the war-chariot especially were so strengthened: Mahidhara gives us an alternative, encompassed with rays of light, or with splendours, gobhih, tejobhih.

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28. Do thou, divine chariot, who art the thunderbolt of Indra, the precursor of the Maruts, the embryo of Mitra, the navel of Varuna,[1] propitiated by this our sacrifice, accept the oblation.

29. War-drum, fill with your sound both heaven and earth; and let all things, fixed or moveable, be aware of it: do thou, who art associated with Indra and the gods, drive away our foes to the remotest distance.

30. Sound loud against the (hostile) host: animate our prowess: thunder aloud, terrifying the evil-minded: repel, drum, those whose delight it is to harm us: thou art the fist of Indra; inspire us with fierceness.

31. Recover these our cattle, Indra; bring them back: the drum sounds repeatedly as a signal: our leaders, mounted on their steeds, assemble; may our warriors, riding in their cars, Indra, be victorious.[2]

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1 Marutám anikam, Mitrasya garbho, Varunasya nábhih; anikam the scholiast interprets agrabhutam, being before, outstripping in speed; Mahidhara explains it mukhyam, principal or leader; the garbha of Mitra, Sàyana endeavours to make sense of, by saying, the car is to be considered as contained by Mitra, the ruler of the day, as moving by day, whilst by the nábhi of Varuna it is intimated to be a fixed point or centre for the deity rulling over the night, when the car of Indra or Surya stands still: Mahidhara derives garbha from gri, to praise, and considers mitrasya garbha equivalent to Súryena stuyamána, to be praised by the sun: nábhi he derives from naoh, to injure, and translates it, the weapon of Varuna: both scholiasts labour superfluously to attach meaning to what was never intended to have any.

2 This and the two preceding verses occur in the Yajush. 29 55—57.

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ADHYAYA VIII.

MANDALA VI. *(Continued)*.

ANUVAKA IV. (*Continued*).

SUKTA V. (XLVIII.)

THIS hymn presents an unusual varieties of deity and metres; the deity of the first ten stanzas is Agni; the metre of the rst, third, fifth and ninth, is *Brihati*; of the second, fourth and tenth, *Satobrihati*; of the seventh, *Mahabrihati*; and of the eighth and tenth, *Máhasatobrihati*; the deities of the next five verses are the Maruts; the metre of the eleventh is *Kakubh*; of the twelfth, *Satcbrihati*; of the thirteenth, *Puru-ushnih*; of the fourteenth, *Brihati*; and of the fifteenth, *Atijagati*; Pushan is the deity of the next four stanzas, and their metres are respectively *Kakubh*, *Sato-brihati*, *Puru-ushnih* and *Brihati*: Prishni is the divinity of the twentieth and twenty-first verses, as well as of the twenty-second, which however, may be dedicated to Heaven and Earth: the metres of these last three stanzas are, severally, *Brihati Yavamadhyà--Mahábrihati*, and *Anustubh*.

AT every sacrifice (honour) the mighty Agni with your reiterated praise, whilst we glorify him, the immortal, who knows all things, our dear friend[1]—

2. The son of strength, for he verily is propitious to us; to whom let us offer oblations as to the conveyer of them (to the gods): may he be our defender in battles; may he be our benefactor and the grand sire of our offspring.

3. Agni, who art the showerer (of benefits), mighty, and exempt from decay, thou shinest with (great)

1 Sama-Veda, I. 35, II. 53.

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splendour; thou art resplendent, brilliant (Agni) with unfading lustre: shine forth with glorious rays.

4. Thou sacrificest to the mighty gods: sacrifice (for us) continually, for (sacrifice is perfected) by thy wisdom and thy acts: bring them down, Agni, for our salvation: present (to them) the sacrificial food, partake of it thyself.

5. (Thou art he) whom the waters, the mountains, the woods,[1] nourish as the embryo of sacrifice; who, churned with strength by the performers (of the rite), art generated in the highest place of the earth.

6. He who fills both heaven and earth with light, who mounts with smoke into the sky, this radiant showerer (of benefits) is beheld in the dark nights dispersing the gloom; this radiant showerer (of benefits) presides over the dark nights.

7. Divine, resplendent Agni, youngest (of the gods), when kindled by Bharadwaja, shines with many flames, with pure lustre, (conferring) riches upon us; shine, resplendent purifier.

8. Thou, Agni, art the lord of the dwelling,[2] and of all men the descendants of Manu: protect me, youngest (of the gods), when kindling thee, with a hundred defences against iniquity: (grant me) a hundred winters, (as well as to those) who bestow gifts upon thy worshippers.

9. Wonderful (Agni), giver of dwellings, encourage us by (thy) protection, and (the gift of) riches, for

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1 Yam âpo, adrayo vaná piprati, may bear the more humble meanings of the water prepared to mix with the Soma, the vasativari, the stones for ginding the Soma, and the wood for attrition.

2 Grihapati, master or protector of the house.

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thou art the conveyer, Agni, of this wealth: quickly bestow permanence upon our progeny.[1]

10. Thou protectest with uninjurable, irremoveable defences (our) sons and grandsons: remove far from us celestial wrath and human malevolence.[2]

11. Approach, friends, the milk-yielding cow with a new song, and let her loose unharmed.[3]

12. She who yields immortal food to the powerful, self-irradiating band of the Maruts, who (is anxious) for the gratification of the self-moving Maruts, who traverses the sky with (the passing waters), shedding delight.[4]

13. Milk for Bharadwaja the two-fold (blessing), the cow that gives milk to the universe, food that is sufficient for all.

14. I praise you, the (company of Maruts), for the distribution of wealth; (the company that, like Indra, is the achiever of great deeds; sagacious like Varuna; adorable as Aryaman, and munificent as Vishnu.

15. I now (glorify) the brilliant vigour of the company of the Maruts, loud-sounding, irresistible, cherish-

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1 Sama-Veda, I. 41, II. 973.

2 Sama-Veda, II. 974.

3 The milch cow, dhenu, is here introduced because this is the first of a series of stanzas of which the Maruts are the deities either with reference to the milk which is their appropriate offering at sacrifices, or to Prishni, the mythological mother of the Maruts, in the form of a cow.

4 The text has only sumnair-evayavari: the first is explained by the scholiast, being with the means of happiness, sukhahetubhutaih, the substantive being implied in the compound attributive of dhenu, or evayavari, from eva, who or what goes, as a horse, or the water of mid-air, the rain, and yavari, she who goes with, saha yâti yâ, that is, who proceeds with rains, giving pleasure to others, anyesham sukhartham vrishtijalaih saha gachchhanti.

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ing, whereby hundreds and thousands (of treasures) are bestowed collectively upon men; may that (company) make hidden wealth manifest; may it render the wealth easily accessible to us.

16. Hasten, Pushan, to me: (repel), bright deity, (all) deadly assailing foes: close at thy side I repeat thy praise.[1]

17. Uproot not, Pushan, the forest lord, with its progeny of crows:[2] utterly destroy those who are my revilers: let not the adversary ensnare me, as (fowlers) set snares for birds.[3]

18. May thy friendship be unbroken, like (the surface) of a skin without a flaw, containing curds.[4]

19. Supreme art thou above mortals: equal in glory art thou to the gods: therefore, Pushan, regard us (favourably) in battles: defend us at present as (thou hast defended) those of old.

20. Maruts, agitators, especially to be adored, may your kind and true speech be our conductress: that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

21. Whose functions spread quickly round the heavens, like (the light of) the divine sun, since the Maruts possess brilliant, foe-humiliating, and adorable,

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1 Sansisham ĵnute karne, literally I celebrate thy praise quickly at thine ear.

2 Kákambiram vanaspatim: the first is said by the scholiast to imply metaphorically the author of the Sukta, with his children and dependants.

3 Evá chana griva ádadhate veh, even as sometimes they place snares for a bird: grivá is said to have here the unusual signification of dâmam, jâlarupam, a snare of the nature of a net.

4 Such a skin of curds, Sàyana says, is always carried in Pushan's chariot.

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foe-destroying strength, most excellent foe-destroying strength.

22. Once, indeed, was the heaven generated; once was the earth born;[1] once was the milk of Prisni drawn: other than that was not similarly generated.[2]

SUKTA VI. (XLIX.)

THE deities are the Viswadevas; Rijiswan, the son of Bharadwája is the *Rishi*; the metre is *Trishtubh*, except in the last verse, in which is *Sakwari*.

I COMMEND with new hymns the man observant of his duty,[3] and the beneficent Mitra and Varuna; may they, the mighty ones, Varuna, Mitra, Agni, come to our rite, and listen (to our praises).

2. (I incite the worshipper) to offer worship to Agni, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

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1 This is rather at variance with the doctrine of the succession of worldly existences, but the sholiast so understands it; sakrid ha dyaur ajayata, utpadyate, and once born it is permanent sakrid-utpannaiva sthitâ bhavati, or, being destroyed, no other similar heaven is born, na punas-tasyám nashtâyám anyâ tatsadrisi dyaur jayate.

2 Tadanyo nânujáyate is similarly explained; tatah param anyah padárthastatsadriso notpadyate, after that another object or thing like that (object or thing) is not produced.

3 Stushe janam subratam the sholiast interprets daivyam janam, is the divine people, devasangham, the company of the gods, which is not incompatible within the purport of the hymn.

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3. May the two daughters of the radiant (sun)[1] of various form, of whom one glitters with stars, the other (is bright) with the sun, mutually opposed, proceeding diversely, purifying (all things), and entitled to our laudation, be pleased by the praise they hear (from us).

4. May our earnest praise proceed to thy presence Váyu, the possessor of vast riches, the desired of all, the filler of his chariot (with wealth for his worshipper) most adorable (Váyu) who art riding in a radiant car, and driving your *Niyut* (steeds), do thou, who art far-seeing, shew favour to the sage,[2] (thine adorer).

5. May that splendid car of the Aswins, which is harnessed at a thought, clothe my form (with a radiance): that (car) with which, Nasatyas, leaders (of rites), you go to the dwelling (of the worshipper) to fulfil his desires for his posterity and himself.

6. Parjanya and Vâta, showerers of rain, send from the firmament available waters: sage Maruts, hearers of truth, establishers of the world, multiply the moveable[3] (wealth of him) by whose praises you are propitiated.)

7. May the purifying, amiable,[4] graceful Saraswati,

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1 Day and night, who may be called the daughters of the sun, as, directly or indirectly, their cause.

2 Kavim iyakshasi prayajyo; Madhidhara, Yajur-Veda, 33, 55, applies prayajyo to the priest, the Adhwaryu; worship, venerable priest, the Vàyu, etc.

3 Jagàd ákrinudhwam: according to Sàyana, Jagat here comprehends fixed as well as moveable, all living things, Jagat sthâvarajangamâtmakam sarvam prâni jâtam.

4 Kanyá, literally a maiden, is here explained, Kamaniya, to be desired or loved; the usual sense were incompatible with the following epithet, virapatni, the wife of a hero, meaning, according to the scholiast, Prajàpati, or Brahma; or it might mean the protectress of herces or of men.

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the bride of the hero, favour our pious rite: may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free form defects, and impenetrable (to wind and rain), and (grant him) felicity.

8. May (the worshipper), influenced by the hope (of reward), approach with praise the adorable (Pushan) protector of all paths:[1] may he bestow upon us cows with golden horns: may Pushan bring to perfection our every rite.[2]

9. May the illustrious Agni, the invoker of the gods, worship (with this oblation), Twashtri the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders,[3] the readily invoked.

10. Exalt Rudra, the parent of the world, with these hymns by day; (exalt) Rudra (with them) by night; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable Maruts, come to the praise of your adorer; thus augmenting, leaders, (of rites), and spreading (through the

---

1 Pathaspathahparipatim: Pushan is especially custos viarum, see vol. 1. p. 115.

2 Yajur-Veda, 34. 42.: Mahidhara's explanation differs in some respects from Sáyana's.

3 Yajatam pastyànâm: pastyam is a house, here used by metonymy for householder, according to Sâyana, grihasthair yajaniyam.

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firmament), like rays (of light),[1] refresh the scanty woods(with rain).[2]

12. Offer adoration to the valiant, powerful, swift-moving (company of the Maruts), as the herdsman (drives his) herd to their stall: may that (company) appropriate to his own body the praises of the pious worshipper, as the firmament (is studded) with stars.

13. May we be happy in a home, in riches, in person, in children, bestowed upon us by thee, Vishnu, who with three (steps) made the terrestrial regions for Manu when harrassed (by the *Asuras*).

14. May Ahirbudhnya[3] (propitiated) by (our) hymns, and Parvata[4] and Savitri give us food with water: may the bountiful (gods supply us), in addition, with vegetable (grains);[5] and may the all-wise Bhaga be propitious (to us) for (the acquirement of) riches.

---

1 Nakshanto angiraswat the scholiast renders angirasah, gamanasilarasmayah, rays endowed with motions: te yathà sighram nabhastalam vyapnuvanti tad vat, as they spread quickly through the sky, so (do the winds): or if angiras retain its more usual signification of Rishi or Rishis, so named, then the property of rapid movement is assigned to them, yad và Rishayastad vach chhighragàminah.

2 Achitram chid hi jinvatha: chitram is said to mean a place thick with shrubs and trees: with the negative prefix it implies the contrary, a place with little timber: the Maruts are solicited to satisfy such a place, with rain understood.

3 Budhna is explained antariksha, firmament, and budhnya is, what or who is there born: ahi is interpreted he who goes, that is, in the sky, but the etymology is not satisfactory.

4 The commentator is rather at a loss to explain Parvata: it may mean, he says, the filler, pàrayitri, or the wielder of the thunderbolt, parvavad-vajram, tadván; or enemy of the mountain, gireh satru: in either sense it is obviously Indra.

5 Tad oshadhibhir-abhi; oshadhayas tilamàshàdayah, the vegetable are sesamum, pulse, and the like.

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15. Grant us, (universal gods), riches, comprehending chariots, numerous dependants, many male offspring, (wealth) the giver of efficiency to the solemn rite, and a dwelling free from decay, wherewith we may overcome malevolent men and unrighteous (spirits), and afford support to those people who are devoted to the gods.

ANUVA'KA V.

SUKTA I. (L.)

THE deities are various; the *Rishi* is Rijiswan; the metre is *Trishtubh.*

I INVOKE with adorations, for the sake of felicity, the divine Aditi and Varuna, Mitra and Agni, Aryaman, the overthrower of foes, worthy of devotion, Savitri and Bhaga, and (all) protecting divinities.

2. Radiant Surya, render the luminous deities, who have Daksha for their progenitor,[1] void of offence towards us; they who are twice-born,[2] desirous of sacrifice, observant of truth, possessors of wealth deserving of worship, whose tongue is Agni.

3. Or bestow, heaven and earth, vast strength: give us, earth and heaven, a spacious habitation for our

1 Dakshapitrin, dakshapitámaho yesham, they of whom Daksha is the grandfather: the grandchildren of Daksha, however, were sundry sentiments and passions: see Vishnu Purâna, 55., and pitri, therefore, must here be understood, according to Sâyana, only in the general sense of priority or seniority.

2 Dwijanmânah, they who have two births, means, agreeably to Sâyana, they who are manifest or present in two spheres, heaven and earth.

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comfort: so arrange, that infinite wealth may be ours; remove, beneficent deities, iniquity from our abode.

4. May the sons of Rudra, givers of dwellings, the unsubdued, invoked on this occasion, stoop down to us, inasmuch as we call upon the divine Maruts that they may be our helpers in difficulty, great or small.

5. With whom the divine Heaven and Earth are associated: whom Pushan, the rewarder (of his worshippers) with prosperity, honours: when, Maruts, having heard our invocation, you come hither, then on your several paths all beings tremble.

6. Praise, worshipper, with a new hymn, that hero, Indra, who is deserving of praise: may he, so glorified, hear our invocation: may he, so lauded, bestow upon us abundant food.

7. Waters, friendly to mankind, grant uninterrupted (life)-preserving (food) for (the perpetuation of our) sons and grandsons; grant us security and the removal (of all evil),[1] for you are more than maternal physicians; you are the parents of the stationary and removeable universe.

8. May the adorable, golden-handed Savitri, the preserver, come to us; he, the munificent, who, like the opening of the dawn, displays desirable (riches) to the offerer of the oblation.

9. And do thou, son of strength, bring back to-day the deities to this our sacrifice; may I be ever in (the enjoyment of) thy bounty: may I, through thy protection, Agni, be blessed with excellent male descendants.

---

1 Sam yon: the first is explained samanam upadravânâm, the appeasing of oppresions or violences; and the second vâranam, prithak-karanam prithakkartavyânâm, the making separate of those things which are to be kept off.

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10. Wise Nasatyas come quickly to my invocation (united) with holy acts: (extricate us) from thick darkness, as thou didst extricate Atri: protect us, leaders (of rites), from danger in battle.

11. Be unto us, gods, the donors of splendid, invigorating riches, comprising male descendants, and celebrated by many: celestial Adityas, terrestrial Vasus, offspring of Prisni, children of the waters,[1] granting our desires, make us happy.

12. May Rudra and Saraswati, alike well pleased, and Vishnu and Vâyu, make us happy, sending rain; and Ribhukshin, and Vâja, and the divine Vidhâtri: and may Parjanya and Vata grant us abundant food.

13. And may the divine Savitri and Bhaga, and the grandson of the waters, (Agni), the prodigal of gifts, preserve us; and may Twashtri with the gods, and Earth with the seas, (preserve us.)

14. May Ahirbudhnya, Aja-ekapad, and Earth and Ocean, hear us: may the universal gods, who are exalted by sacrifice, they who are invoked and praised (by us), to whom mystical prayers are addressed, and who have been glorified by (ancient) sages, preserve us.[2]

15. Thus do my sons, of the race Bharadwaja, worship the gods with sacred rites and holy hymns; and so, adorable (deities), may you, who are worshipped and glorified, the givers of dwellings, the invincible, universal gods, ever be adored, (together with your) wives.

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1 The text has epithets only, the scholiast supplies the nomenclature: thus divyâ, the celestials, that is, the Adityas; parthivâsah, terrestials, that is, the Vasus; go-jâtah, cow-born, born of Prisni, the Maruts; âpyâh the aquatic, born in the firmament, the Rudras.

2 Yajur-Veda, 34. 55.

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SUKTA II. (LI.)

THE deities and *Rishi* as before; the metre of the thirteen and two following verses is *Ushnih*, of the sixteenth *Anushtubh*, and of the rest *Trishtubh*.

THE expansive, illuminating, unobstructive pure, and beautiful radiance of the sun, grateful to Mitra and Varuna, having risen, shines like ornament of the sky.

2. He who knows the three cognisable (words); the sage (who knows) the mysterious birth of the divinities (abiding in them);[1] he who is beholding the good and evil acts of mortals, he, the sun, the lord, makes manifest their intentions.

3. I praise you, protectors of the solemn sacrifice, the well-born Aditi, Mitra and Varuna, and Aryaman and Bhaga: I celebrate the gods whose acts are unimpeded, the bestowers of wealth, the dispensers of purity;

4. The scatterers of the malevolent, the defenders of the virtuous, the irresistible, the mighty lords, the donors of good dwellings, ever young, very powerful, omnipresent, leaders of heaven, the sons of Aditi; I have recourse to Aditi, who is gratified by mine adoration.

5. Father Heaven, innocent mother Earth, brother Agni, and you, Vasus, grant us happiness: all you sons of Aditi, and thou Aditi alike well-pleased, bestow upon us ample felicity.

6. Subject us not, adorable (deities), to the robber or his wife;[2] nor to any one designing us harm; for

---

1 Of the Vasus on earth, the Rudras in the firmament, the A'dityas in heaven,

2 Má no vrikàya vrikye riradhata, the substantives are explained hinsakàya, stenáya, to the injurer, the thief, and tasya

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you are the regulators of our persons, of our strength, of our speech.

7. Let us not suffer for the sin committed by another: let us not do that which, Vasus, you prohibit: you rule, universal gods, over the universe: (so provide that) mine enemy may inflict injury on his own person.

8. Reverence be to the potent (company of universal gods): I offer (them) reverence: reverence sustains both earth and heaven:[1] reverence be to the gods: reverence is sovereign over them: I expiate by reverence whatever sin may have been committed.

9. Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice,[2] of pure vigour, dwellers in the chamber of worship, unsubdued, far-seeing, leaders (of rites).

10. May they, exceeding in splendour, so guide us, that all iniquities may disappear; they, the very powerful Varuna, Mitra, Agni, practisers of truth, and faithful to those who are prominent in (their) praise.

11. May they, Indra, Earth, Pushan, Bhaga, Aditi, and the five orders of beings, give increase to our habitations: may they be to us granters of happiness, bestowers of food, guides to good, our gracious defenders and preservers.

---

striyai, to his woman, or wife; or vrika may retain its ordinary sense of wild-dog, or wolf, aranya swan, and vriki import its female.

1 The scholiast says that earth and heaven, by receiving the namas or namaskára, the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

2 Ritasya rathyah, yajnasya ranhitrin, netrin, the leaders or conveyers of the sacrifice offered to them.

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12. May the presenter of the oblation, Bharadwaja quickly obtain, gods, a celestial abode, as he solicits your good-will: the institutor of the ceremony, together with pious associates, desirous of riches, glorifies the assembly of the gods.

13. Drive away, Agni, to a distance the wicked, felonious, malignant enemy: grant us felicity, protector of the virtuous.[1]

14. These our grinding stones are anxious, *Soma*, for thy friendship: destroy the voracious Pani, for verily he is a wolf.[2]

15. You are munificent and illustrious, gods, with Indra for your chief: be with us, protectors, on the road, and grant us happiness.

16. We have travelled along the road prosperously traversed and free from evil, and by which (a man) avoids adversaries and acquires wealth.

SUKTA III. (LII.)

THE deities and *Rishi* as before; the metre of the first six, the thirteenth, and three last verses, is *Trishtubh*, of the second six *Gàyatri*, and of the fourteenth *Jagati*.

I DO not regard it as worthy (of the gods) of heaven, or (of those) of earth, as (fit to be compared) with the sacrifice (I offer), or with these (our) sacred rites:

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1 Sáma-Veda, I. 105.

2 Jahi ni-atriṇam panim vriko hi shah: Pani may here mean a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests: hence he is come to be identified with an asura, or enemy of the gods; vrika may be also rendered a robber, an extortioner, from the root vrih, to seize or take away, àdáno.

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let, then, the mighty mountains overwhelm him; let the employer of Atiyâja be ever degraded.[1]

2. Maruts, may the energies of that man be enfeebled: may heaven consume that impious adversary[2] who thinks himself superior to us, and who pretends to depreciate the worship that we offer.

3. Why have they called thee, *Soma*, the protector of pious prayer? why (have they called thee) our defender against calumny? why dost thou behold us subjected to reproach? cast thy destroying weapon upon the adversary of the Brahman.

4. May the opening dawns preserve me: may the swelling rivers preserve me: may the firm set mountains preserve me: may the progenitors (present) at the invocation of the gods preserve me.

5. May we at all seasons be possessed of sound minds: may we ever behold the rising sun: such may the affluent lord of riches, (Agni), render us, ever most ready to come (at our invocation), charged with our oblation to the gods.

6. May Indra be most prompt to come nigh for our protection, and Saraswati dwelling with (tributary) rivers: may Parjanya, with the plants, be a giver of happiness; and may Agni, worthily praised and earnestly invoked, (be to us) like a father.

---

1 According to Sâyana, Rijiswan here pronounces an imprecation upon Atiyâja, a rival priest.

2 Brahmadwisham, and again, in the next verse, brahmadwishe: the first is explained by Sâyana simply tam satrum, that enemy, with reference to the word brahma, which has gone before, religious act or praise, the enemy or obstructer of prayer or praise: in the second place he interprets it brâhmana dweshtri, the hater or enemy of the Brahman.

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7. Come, universal gods, hear this my invocation: it down upon this sacred grass.

8. Come, gods, to him who honours you with the butter-dripping oblation.

9. May the sons of the immortal[1] hear our praises, and be to us the givers of felicity.

10. Universal gods, augmenters of sacrifice, listening to praises (uttered) at due seasons, accept your appropriate milk-offering.[2]

11. Indra, with the company of the Maruts, Mitra, with Twashtri and Aryaman, accept our praise and these our oblations.

12. Agni, invoker of the gods, cognizant (which of) the divine assembly (is to be honoured), offer this our sacrifice according to the proper order.

13. Universal gods, hear this my invocation, whether you be in the firmament or in the heaven: you who (receive oblations) by the tongue of Agni, or are to be (otherwise) worshipped: seated on this sacred grass, be exhilarated (by the *Soma*).

14. May the adorable, universal deities, and both heaven and earth, and the grandson of the waters, hear my praise: let me not utter words to be disregarded, but let us, (brought) most nigh unto you, rejoice in the happiness (you bestow).

15. May those mighty deities, having power to

---

1 Amritasya sunavah the scholiast calls the sons of Prajápati, the Viswadevas: so Sâma-Veda, II. 945, Yajur-Veda, 33. 77.

2 Yujyam payas, a mixture of milk and curds termed âmikshâ, as the text, tapte payasi dadhyànayati sá vaiswadevyàmikshâ, when the milk is boiled he brings the curds, that is, the ámikshâ, proper for the Viswadevas.

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destroy,[1] whether they have been manifested upon earth or in heaven, or in the abode of the waters, bestow upon us and our posterity[2] abundant sustenance both by night and day.

16. Agni and Parjanya, prosper my pious acts: (accept), you who are reverently invoked, our praise at this sacrifice: one of you generates food, the other posterity:[3] grant us, therefore food productive of descendants.

17. When the sacred grass is strewn; when the fire is kindled, and when I worship (you) with a hymn, and with profound veneration, then, adorable universal gods, rejoice in the oblation (offered) to-day at this our sacrifice.

SUKTA IV. (LIII.)

THE deity is Pushan; the *Rishi* Bharadwaja; the metre of the eighth verse is *Anushtubh*, of the rest *Gáyatri*.

PUSHAN, lord of paths,[4] we attach thee to us like a chariot, for (the sake of) bringing food, and of (accomplishing our) solemnity.

2. Conduct to us a gracious householder, friendly

---

1 Ahimáyáh is explained áhantri-prajnáh, having the wisdom or knowledge that kills.

2 Asmabhyum ishaye; the latter, ishi, is derived from ish, to wish, and is explained putràdi, sons and the rest, asmabhyam tasmai cha, to us and to it, that is, posterity, as the object of desire.

3 Ilàm anyo janayat garbham anyah: Parjanya, by sending rain, causes the growth of corn, and Agni, as the main agent in digestion, produces the vigour necessary for procreation.

4 Pathaspati, see p. 483, note 1.

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to men, liberal in (bestowing) wealth,[1] the giver of pious donations.

3. Resplendent Pushan, instigate the niggard to liberality, soften the heart of the miser.

4. Fierce Pushan, select (fit) roads for the passage of provisions: drive away all obstructors, (thieves, or the like), so that our holy rites may be accomplished.

5. Pierce with a goad[2] the hearts of the avaricious, wise Pushan and so render them complacent towards us.

6. Pierce with a goad, Pushan, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us.

7. Abrade, wise Pushan, the hearts of the avaricious; relax (their hardness), and so render them complacent towards us.

8. Resplendent Pushan, with that food-propelling goad which thou bearest, abrade the heart of every miser, and render it relaxed.

9. Resplendent Pushan, we ask of thee the service of that thy weapon, which is the guide of cows, the director of cattle.

10. Make our pious worship productive of cows, of horses, of food, of dependants, for our enjoyment.

---

1 Vasuviram, literally, a hero [of riches, that is, according to the schollast, one who is especially the instigator of poverty to acquire wealth, dhanam abhiprâptum viram dâridrasya visheshenerayitâram.

2 Paritrindhi ârayá: ârâ is described as a stick with a slender point of iron; pratoda, a goad; the common vernacular derivative, árah, is a saw.

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SUKTA V. (LIV.)

DEITY, *Rishi* and metre as before.

BRING us, Pushan, into communication with a wise man who may rightly direct us, who may even say, this is so[1].

2. May we, by the favour of Pushan, come in communication with (the man) who may direct us to the houses (where our goods are secreted), and may say, verily these are they.

3. The discus of Pushan does not destroy; its sheath is not discarded, its edge harms not us.

4. Pushan inflicts not the least injury on the man who propitiates him by oblations: he is the first who acquires wealth.

5. May Pushan come to (guard) our cattle, may Pushan protect our horses; may Pushan give us good.

6. Come, Pushan, to (guard) the cattle of the institutor of the rite presenting libations, and also of us repeating (thy) praises.

7. Let not, Pushan, our cattle perish; let them not be injured; let them not be hurt by falling into a well; come, therefore, along with them unharmed.

8. We solicit riches of Pushan, who hears (our eulogies); who is the averter (of poverty); the preserver of that which is not lost, the ruler (over all).

---

1 Ya evedam iti bravat: Sàyana's explanation of this is curious, and is justified by what follows: by Vidushâ, a wise man, he understands a cunning man, a conjurer: the last phrase he therefore interprets to meen, one who says, this, your property, has been lost. and the passage that precedes he explains as directing the way to the recovery of the lost or stolen goods: this is a new attribute of Pushan as the patron of fortune-tellers and recoverers of stolen property.

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9. May we never suffer detriment when engaged, Pushan, in thy worship: we are at this time thine adorers.[1]

10. May Pushan put forth his right hand (to restrain our cattle) from going astray: may he bring again to us that which has been lost.

SUKTA VI. (LV.)

DEITY, *Rishi*, and metre as before.

COME illustrious grandson of Prajâpati[2] to (me thy) worshipper:[3] let us two be associated: become the conveyer of our sacrifice.

2. We solicit riches of our friend, (Pushan), the chief of charioteers, the wearer of a braid (of hair),[4] the lord of infinite wealth

3. Illustrious Pushan, thou art a torrent of riches: thou, who hast a goat for thy steed, art a heap of wealth the friend of every worshipper.

4. We glorify Pushan, the rider of the goat, the giver of food, him who is called the gallant of his sister.[5]

---

1 Yajur-Veda, 33. 41.

2 Vimucho napât: the first is rendered by Prajâpati as he who, at the period of creation, lets loose, vimunchati, visrijati, all creatures from himself, swasakâsât sarváh prajàh.

3 Ehi vâm: và, according to Sâyana, here means praiser, from the root và, to go, to have odour, vàm gantàram stotâram mâm, Ehi, àgachchha.

4 Kaparddinam, kapardaschudâ tadvantam; but it is more usually an epithet of Siva, importing a braid of hair, not the chudà or lock left on the crown of the head at tonsure.

5 Swasur yo jâra uchyate, the sister of Pushan is the dawn, with whom he, as the sun may be said to associate amorously.

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5. I glorify Pushan, the husband of his mother;[1] may the gallant of his sister hear us; may the brother of Indra[2] be our friend.

6. May the harnessed goats, drawing the deity in his car, bring hither Pushan, the benefactor of man.

SUKTA VII. (LVI.)

Deity and *Rishi* as before: the metre is the same, except in the last verse, in which it is *Anushtubh*.

No (other) deity is indicated by him who declares the offering of mixed meal and butter[3] to be intended for Pushan.

2. He, the chief of charioteers, the protector of the virtuous, Indra, destroys his foes, with his friend Pushan for his ally.

3. He, the impeller, the chief of charioteers, (Pushan), ever urges on that golden wheel (of his car) for the radiant sun.[4]

4. Since, intelligent Pushan, of goodly aspect, the praised of many, we celebrate thee to-day, therefore grant us the desired wealth.

5. Gratify this our assembly, desirous of cattle, by their acquisition: thou, Pushan, art renowned afar.

---

1 Mâtur didhishum, râtreh patim, the lord or husband of the night.

2 As one of the A'dityas, or sons of A'diti, he may be called the brother of Indra, who is also one of the number.

3 Karambhât iti: karambha is said to be a mixture of parched barley-meal and butter.

4 Parushe gavi: the first is explained parvavati, bhâswati vâ, the period-having, or the shining: the second is rendered Aditya, he who moves or revolves, gachchhatiti gour-âdityah.

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6. We deserve of thee well-being, remote from evil, approximate to wealth, both for the sake of general sacrifice to-day, for the sake of general sacrifice to-morrow.[1]

SUKTA VIII. (LVII.)

THE deities are Indra and Pushan; the *Rishi* and metre as before.

WE invoke you, Indra, and Pushan, for your friendship, for our well-being, and for the obtaining of food.[2]

2. One (of you) approaches to drink the *Soma* poured out into ladles, the other desires the buttered meal.[3]

3. Goats are the bearers of the one, two well-fed horses of the other, and with them he destroys his foes.

4. When the showerer Indra sends down the falling and mighty waters, there is Pushan along with him.[4]

5. We depend upon the good-will of Pushan, and of Indra, as (we cling) to the branches of a tree.

6. We draw to us, for our great welfare, Pushan and Indra, as a charioteer (pulls tight) his reins.

---

1 Adyá cha sarvatátaye, swas-cha sarvatâtaye: the substantive is explained yajna, that which is conducted by all the priests, sarvair- ritwigbhis-tâyate; or it may mean for the dissemination of all enjoyments, sarveshâm bhogânám vistârâya.

2 Sama-Veda, I. 202.

3 Karambham: see the preceding Sukta, note I.

4 Sama-Veda, I. 148.

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SUKTA IX. (LVIII.)

THE deity and *Rishi* as before; the metre of the second verse is *Jagati*, of the rest *Trishtubh*,

ONE of thy forms, (Pushan), is luminous, one is venerable; so that the day is variously complexioned: for thou art like the sun:[1] verily, bestower of food, thou protectest all intelligences: may thine auspicious liberality be manifested on this occasion.[2]

2. The rider of the goat, the protector of animals, in whose dwelling food is abundant, [the propitiated by sacred rites, who has been placed over the whole (world),[3] the divine Pushan, brandishing his oosened goad, proceeds (in the sky), contemplating all beings.[4]

3. With those thy golden vessels, which navigate within the ocean-firmament, thou chargest the office of messenger of the sun:[5] desirous of the sacrificial food, thou art propitiated by (that which is willingly offered.

---

1 Pushan is here identified with both day and night, or is considered as their regulator.

2 Sama-Veda, 1. 75., also Nirukta, 12. 17., Sâyana follows Yáska.

3 Placed so by Prajâpati, according to the scholiast, in his capacity of nourishing all things, poshakatwena.

4 As identical with the sun.

5 Yási dutyam suryasya: Sâyana relates a legend which says, that on one occasion, when Surya, with the gods, had set out to fight the Asuras, he sent Pushan to his abode to console his wife, who was greatly afflicted by his going to the wars; for which office Pushan is here commended.

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4. Pushan is the kind kinsman of heaven and earth the lord of food, the possessor of opulence, of goodly form: whom the gods gave to Surya, vigorous, well-moving, propitiated by (that which is) willingly offered.[1]

SUKTA X. (LIX.)

INDRA and Agni are the deities; the *Rishi* is Bharadwâja; the first six stanzas are in the *Brihati* metre, the four last in the *Anushtubh*.

WHEN the libation is effused I celebrate, Indra and Agni, your heroic exploits: the *Pitris*,[2] the enemies of the gods, have been slain by you, and you survive.

2. Your greatness, Indra and Agni, is after this fashion, and is most deserving of praise: the same is your progenitor: twin brethren are you, having a mother everywhere present.[3]

3. You approach together, when the libation is effused, like two fleet coursers to their forage: we invoke to-day Indra and Agni, deities armed with the thunder-bolt, to this ceremony for our preservation.

4. Divine Indra and Agni, augmenters of sacrifice, by whom the acclamation (of praise) is received, you

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1 Kâmena kritah is the whole text: the schoiast fills it up with paswádivishayena stotribhir vasikritah asi, thou art subjected or propitiated by worshippers by means of the Pasu and other offerings.

2 By Pritis, in this place, the scholiast says Asuras are intended, as derived from the root pi to injure, piyatir-hinsákarmme.

3 Ihehamátarau, of whom the mother is here and there: Aditi is their mother, in common with all the gods, and she is here identified with the wide extended earth, vistirnâ bhumih, according to Sâyana.

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partake not of the (*Soma*) of him who, when the libation is effused, praises you (improperly),[1] uttering unacceptable eulogies.[2]

5. What mortal, divine Indra and Agni, is a judge of that (your act), when one of you, harnessing his diversely-going horses, proceeds in the common car.[3]

6. This footless (dawn), Indra and Agni, comes before the footed sleepers, animating the head[4] (of living beings with consciousness), causing them to utter

---

1 Yo vám stavat is explained by the commentator, he who may praise you badly, kutsitam stuyát.

2 Joshavákam vadatah: the first is explained, pritihetutwena karttavyam swayam apritikaram vâkam, speech to be uttered with the design of gaining affection, but of itself producing disaffection or dislike; so in the Nirukta, 5. 22., as quoted by Sàyana, ya Indrâni suteshu vàm someshu stauti teshu na tasya asnithah, of him who praises you two, Agni and Indra, when the Soma-juices are effused you do not eat, (the offering): the printed Nirukta has, you eat, omitting the negative: of joshavákam, it is first said, avijnàtanámadheyam bhavati, that being of unknown name is to be propitiated; and again, yo ayam joshavákam vadati vijanjapah na tasya asnithah, this person who utters, joshavâkam, repeating incessantly, or silently, propitiatory prayer of varicus object, of that man, you two do not eat the offering.

3 Vishucho aswán yuyujána iyate ekah samâne vathe: the one is Indra, who, as identical with the sun, goes over the world in a car which is common to him and Agni, as being also identified with the sun: the same identity being kept in view, Indra yokes the multiform horses, months, weeks, days, to a monoform car, or the year.

4 Hitwi siras, literally, exciting the head, which is the whole of the text, is explained práninam siro prerayitri, urging or animating the head of the living beings; or it may apply to the dawn, as being headless, siras tyaktwà swayam asiraska sati, she having abandoned the head, being of herself headless, though what they mean is doubtful: so Sàma-Veda, 1. 281, and Yajush, 33. 93.: Mahidhara, after proposing the same interpretation as

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loud sounds with their tongues, and passing onward she traverses thirty steps.[1]

7. Indra and Agni, men verily stretch their bows with their arms, but do not you desert us contending for cattle in the great combat.

8. Indra and Agni, murderous, aggressive enemies harass us: drive away mine adversaries: separate them from (sight of) the sun.

9 Indra and Agni, yours are both celestial and terrestrial treasures: bestow upon us, on this occasion, life-sustaining riches.

10. Indra and Agni, who are to be attracted by hymns; you, who hear our invocation (accompanied) by praises, and by all adorations, come hither to drink of this *Soma*-libation.

SUKTA XI. (LX.)

THE deities and *Rishi* as before: the metre of the three first stanzas is *Trishtubh*, of the next nine *Gayatri*, of the thirteenth *Trishtubh*. of the fourteenth *Brihati*, and of the last *Anushtubh*.

HE overcomes his enemy, and acquires food, who worships the victorious Indra and Agni, the lords of infinite opulence, most powerful in strength, desirous of (sacrificial) food.

2. Indra and Agni, verily you have combated for (the recovery of) the cows, the waters, the sun, the

---

Sâyana, suggests another, in which he refers the epithets to vàch, speech, apàd, footless, meaning prose, gadyátmika' and so on, but this is obviously fanciful.

1 The thirty muhurttas, divisions of the day and night.

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dawns that had been carried away (by the *Asuras*): thou reunitest, Indra, (with the world), the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so dost thou, Agni, who hast the *Niyut* steeds.

3. Slayer of Vritra, Indra and Agni, come down with foe-subduing energies, (to be invigorated) by (our) offerings: be manifest to us, Indra and Agni, with unblameable and most excellent riches.

4. I invoke those two, the whole of whose deeds of old have been celebrated: Indra and Agni harm us not.[1]

5. We invoke the fierce Indra and Agni, the slayers of enemies: may they give us success in similar warfare.[2]

6. Counteract all oppressions (committed) by the pious: counteract all oppressions (committed) by the impious:[3] protectors of the virtuous, destroy all those who hate us.

7. Indra and Agni, these hymns glorify you both: drink, bestowers of happiness, the libation.

8. Indra and Agni, leaders (of rites), whose *Niyut* steeds are desired by many, come with them to the doner (of the libation).

9. Come with them, leaders (of rites), to the effused libation, to drink, Indra and Agni, of the *Soma*.[4]

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1 Sâma-Veda, II. 203.

2 Sâma-Veda, II. 204., Yajur-Veda, 33, 61.

3 Hato vritrany-áryà hato dàsâni vritràni and dàsàni, being neuter, can scarcely signify àryas and dàsas themselves; therefore the scholiast interprets them áryaih and dàsaih kritani, things done by them severally, that is, upadravajâtani, things generated by violence or oppression and the like: also Sâma-Veda, II. 205.

4 This and the two preceding occur Sâma-Veda, II. 341—343.

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10. Glorify that Agni who envelopes all the forests with flame, who blackens them with (his) tongue.

11. The mortal who presents the gratifying (oblation) to Indra in the kindled (fire), to him (Indra grants) acceptable waters for his sustenance.

12. May those two grant us strengthening food and swift horses to convey (our offerings).[1]

13. I invoke you both, Indra and Agni, to be present at the sacrifice; and both together to be exhilarated by the (sacrificial) food; for you are both doners of food and riches, and therefore I invoke you both for the obtaining of sustenance.

14 Come to us with herds of cattle, with troops of horses, with ample treasures, divine friends, Indra and Agni: givers of happiness, we invoke you as such for your friendship.

15. Hear Indra and Agni, the invocation of the institutor of the rite as he offers the libation: partake of the offering: come, quaff the sweet *Soma* beverage.

SUKTA XII. (LXI.)

THE deity is Saraswati; the *Rishi* as before; the metre of the three first stanzas and of the thirteenth is *Jagati*, of the fourteenth *Trishtubh*, and of the rest *Gayatri*.

SHE gave to the donor of the oblations, Vadhryaswa, a son, Divodasa[2] endowed with speed, and acquitting the debt (due to gods and progenitors); she who destroyed

1 Sàma-Veda, II. 409—501.

2 The Vishnu Purana makes the father of Divodása, Bahwaswa but this is a various or erroneous reading: it is another representation of the name Bandhyáswa: a MSS. of the Vàyu Purana is cited in the note for the reading of our text, Badhryaswa. Vishnu Purana, p. 454, note 51.

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the churlish niggard, (thinking) only of himself:[1] such are thy great bounties, Saraswati.

2. With impetuous and mighty waves[2] she breaks down the precipices of the mountains, like a digger for the lotus fibres:[3] we adore for our protection, with praises and with sacred rites, Saraswati the under-miner of both her banks.

3. Destroy, Saraswati, the revilers of the gods, the offspring of the universal deluder, Vrisaya:[4] giver of

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1 Pani is usual.

2 In the first stanza Saraswati has been addressed as a goddess: here she is praised as a river: the confusion pervades the entire Sukta.

3 Bisa-khâ iva, bisam khanati, who digs the bisa, the long fibres of the stem of the lotus, in delving for which he breaks down the banks of the pond.

4 Vrisaya is a name of Twashtri, whose son was Vitra: in Sâyana's introduction to the Black, or Taittiriya Yajush, a curious legend is related, intended to illustrate the importance of correctly accentuating the words of the Veda: Indra, it is said, had killed a son of Twashtri, named Viswarupa, in consequence of which there was enmity between them, and, upon the occasion of a Soma-sacrifice, celebrated by Twashtri, he omitted to include Indra in his invitations to the gods: Indra, however, came an uninvited guest, and by force took a part of the Soma-libation; with the remainder Twashtri performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra: in uttering the Mantra, however, the officiating priest made a mistake in the accentuation of the term Indraghâtaka, slayer of Indra, in which sense, as a Tat-Purusha compound, the acute accent should have been placed upon the last syllable; instead of which the reciter of the Mantra placed the accent on the first syllable, whereby the compound became a Bahuvrihi epithet, signifying one of whom Indra is the slayer: consequently, when, by virtue of the rite, Vritra

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sustenance, thou hast acquired for men the lands (seized by the *Asuras*), and hast showered water upon them.[1]

4. May the divine Saraswati, the acceptress of (sacrificial) food, the protectress of her worshippers, sustain us with (abundant) viands.

5. Divine Saraswati, protect him engaged in conflict for the sake of wealth, who glorifies thee like Indra.

6. Divine Saraswati, abounding in food, protect us in combat, and, like Pushan, give us gifts.

7. May the fierce Saraswati, riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation.

8. May she whose might, infinite, undeviating, splendid, progressive, water-shedding, proceeds loud-sounding.

9. Overcome all our adversaries, and bring to us her other water-laden sisters,[2] as the ever-rolling sun (leads on) the days.

10. May Saraswati, who has seven sisters,[3] who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

11. May Saraswati, filling (with radiance) the vast expanse of earth and heaven, defend us from the reviler.

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was produced, he was foredoomed by the wrong accentuation to be put to death by Indra, instead of becoming his destroyer: Taittiriya Yajush, p. 43.

1 Kshitibhyo avaniravindo visham ebhyo asravah may also admit of a different interpretation, according to Sâyana, or thou hast shed poison upon them, or destroyed them.

2 Ati swasriranyâ ritâvari: ati is put, is said, for atini, to lead over or beyond, or in the order of the text, ati dwishah, may the other sisters overcome those who hate us.

3 Saptaswasâ: either the seven metres of the Vedas, or the seven rivers.

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12. Abiding in the three worlds, comprising seven elements,[1] cherishing the five races (of beings), she is ever to be invoked in battle.

13. She who is distinguished amongst them[2] as eminent in greatness and in her glories; she who is the most impetuous of all other streams; she who has been created vast in capacity as a chariot,[3] she Saraswati, is to be glorified by the discreet (worshipper).

14. Guide us, Saraswati, to precious wealth; reduce us not to insignificance,[4] overwhelm us not with (excess of) water; be pleased by our friendly (services) and access to our habitations, and let us not repair to places unacceptable to thee.

---

1 Saptadhàtu, as before, either the metres or the rivers.

2 Asu, amongst them, divinities, or rivers, devatánám nadinám madhye.

3 Ratha iva brihati vibhwane kritâ: made great in vastness, like a chariot created by Prajâpati, so created, vibhwane, vibhutwàya, for greatness or vastness.

4 Má apa spharih: sphara, it is said, means increase, greatness, prosperity; with the prefix, it implies the reverse, apravriddhán mâ kàrshih, do not make us unimportant or abject.

END OF THE FOURTH ASHTAKA.

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RIG-VEDA SAMHITA.

FIFTH ASHTAKA.

FIRST ADHYAYA.

MANDALA VI. *(Continued).*

ANUVA'KA VI.

SUKTA I. (LXII.)

THE deities are the Aswins; the *Rishi* is Bharadwàja; the metre *Trishtubh*.

I PRAISE the two leaders of heaven, the presiders over this world: I invoke the Aswins, glorifying them with sacred hymns, them who are ever the discomfiters (of foes), who at dawn scatter the investing glooms to the ends of the earth.

2. Coming to the sacrifice with their bright splendours, they light up the lustre of (their) car; emitting vast and infinite radiance: they drive their horses over deserts (refreshing them) with water.

3. Fierce Aswins, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven): Let the injurer of the liberal man (be consigned by you) to (final) repose.

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4. Harnessing their horses, bringing excellent food, nourishment, and strength, they approach (to receive) the adoration of their recent worshipper; and may the benevolent ancient invoker of the Gods (Agni) sacrifice to the ever youthful (deities).

5. I worship with a new hymn those two quick-moving, good-looking ancient (Aswins), the achievers of many exploits, who are the givers of great felicity to him who prays to (them), or praises (them; the bestowers of wondrous gifts on him who adores (them).

6. They bore up from the waters, from the ocean, by the winged horses attached to their car, (passing) by roads unsoiled by dust, Bhujyu, the son of Tugra; they (bore him) from out of the lap of the water.[1]

7. Riders in your car, you have penetrated the mountain by your triumphant chariot: showerers (of benefits) you heard the invocation of Vadhrimati: you have nourished, bountiful givers, the cow for Sayu—and in this manner displaying benevolence are you everywhere present.

8. Heaven and Earth, *A'dityas*, *Vasus*, *Maruts*, render that dread anger of the gods which (has) of old (been directed) against mortals, destructive and fatal to him who is associated with the *Râkshasas*.[2]

9. Mitra and Varuna recognise him who of all the world worships the royal (Aswins) in due season;

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1 Arnaso nirupasthât, from the womb of the water, jalasya yoneh, samudrâd, adbhyo nir âgamayatám: see vol. I. p. 306.

2 Rakshoyuje is explained Râkshasâm swámine, prerakâya vâ; or, Rakshobhir yuktâya yajwane, one who sacrifices, assisted or joined by the Râkshasas.

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he hurls his weapon against the strong *Rákshasa*, against the malignant menaces of man.[1]

10. Come with your shining and well-guided[2] chariot, (fitted) with excellent wheels,[3] to our dwelling, (to bestow upon us) male offspring: cut off with secret indignation[4] the heads of those obstructing (the adoration) of the mortal (who worships you).

11. Come down, whether with the most excellent, or middling, or inferior *Niyut* steeds; set open the doors of the fast-shut stall of the cattle: be bountiful to him who praises you.

SUKTA II. (LXIII.)

THE deities, *Rishi*, and metre as before; but the last stanza has only one *páda*.

WHERE may our praise and oblations find to-day, for a messenger, those two splendid (Aswins), the invoked of many, and bring the Násatyas to our presence? Be propitiated (Aswins) by the adoration of his (your worshipper).

2. Praised, that you may drink the (sacrificial) beverage, you come promptly upon this my invocation: keep guard around the dwelling against (all) adversaries, so that neither one that abides at a distance nor a neighbour may do us harm.

---

1 Droghàya chid vachase ánaráya is explained, abhidrohâtmakáya manushyasambhandine vachanâya eva.

2 Nrivatâ rathena, having a leader, a driver; or nri may mean a horse.

3 Antaraischakraih. The commentator explains the adjective anikrishtaih, with not inferior wheel.

4 Sanutyena tyajasá are explained tirohitena krodhena.

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3. (What is essential) for the copious effusion of (the sacrificial) food has been done for you: the very delicate sacred grass has been strewn; the (priest with) uplifted hands desirous of your presence praises you; the stones express (the *Sama* juice), designing it for you.

4. Agni is above for you: he is present at (your) sacrifices: the oblation flows diffusive and redolent of *ghi*: diligent and zealous is the ministrant priest who is engaged, Nâsatyas, in your invokation.

5. Protectors of many, the daughter of Suryâ ascended your chariot, the defence of hundreds, for refuge: Sagacious leaders and guides,[1] you have excelled by your devices[2] (all others) at this appearance of the adorable (deities)

6. You have provided with these beautiful splendours, gratification for the enjoyment of Surya, your horses have descended for felicity, deserving of praise, the laudation (of the sages) has reached you glorified.

7. May your rapid burthen-bearing steeds bring you Nasatyas to the (sacrificial) food: your chariot swift as thought has dispensed substantial, desirable, abundant food.

8. Protectors of many, vast (wealth) is to be distributed by you: give us then nutritious and invariable food.[3] Givers of delight, there are to you, adorers,

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1 Narâ-nrityu would be literally, guides and dancers.

2 It is not very clear what is intended: the scholiast refers to the legend of the Aswins carrying off in their car the daughter of Surya from the other gods, as narrated in the Aitereya Brahmana, IV. 7.

3 The expression is singular, dhenum na isham pinvatam asakrâm, literally, give us a cow, food, that does not stray. Sayana explains dhenu by prinayitri, gratifying: or isham may be the adjective for eshaniyam, give us a desirable cow.

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and fit praise, and libations, which are prepared to acknowledge your liberality.

9. May the two straight-going, light-moving, (mares) of Puraya be mine; may the hundred cows belonging to Sumitha, may the dressed viands prepared by Peruka be for me: may Sanda bestow upon me ten handsome golden chariots, and obedient, valiant, and well-favoured (dependants).[1]

10. May Purupanthâ, Násatyas, grant to him who praises you hundreds and thousands of horses: may he give them, heroes, to Bharadwàja: achievers of great deeds the *Rákshasas* be slain.

11. May I be associated with the pious int he abundant felicity bestowed by you.

SUKTA III. (LXIV.)

THE deity is Ushas; the *Rishi*, Bharadwája; the metre, *Trishtubh*.

THE white and shining tints of the dawn have spread like the waves of the waters, for the beautifying (of the world); she renders all good roads easy to be

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1 We have nothing in this verse but epithets; in the first half, rijre raghvi, two straight-right-going, require some such noun as vàdave, mares: to satam, a hundred, the scholiast supplies gavám, of cows: and to pakwà, for pakwáni, he adds, annâni, viands: in the second half we hve hiraninah asmad, dishtin dasa, ten golden to us handsome, *i. e.*, rathàn, cars, understood; and again, vasâsah abishâchak rishwàn, obedient, valorous, handsome—what? we must ask the scholiast. The answer is, purushàn, men. If we render the stanza literally, it is utterly unintelligible: the greater part of the Sukta is very obscure.

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traversed; she who is replete with delight, excellence, and health.

2. Divine Ushas, thou art seen auspicious; thou shinest afar: thy bright rays spread over the sky, lovely and radiant with great (splendours), thou displayest thy person.

3. Ruddy and resplendent kine[1] bear the auspicious, expanding, illustrious dawn: like a warrior, who casting his darts, or a swift charger scattering enemies, she drives away the glooms.

4. Thine are good roads and easy to be traversed in mountains and inaccessible places: thou passest self-irradiating over the waters: bring to us, daughter of heaven, in thy spacious and beautiful chariot, desirable riches.

5. Do thou Ushas bring me opulence, for unopposed thou bearest with thy oxen (wealth to thy worshippers), according to thy satisfaction: daughter of heaven, thou who art divine, who art lovely, art to be worshipped at the first (daily) rite.

6. At thy dawning, divine Ushas, the birds spring up from their nests, and men who have to gain their sustenance (arise): thou, divine Ushas, bringest ample wealth to the mortal who is nigh thee, the offerer of the oblation.

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1 Gâvah is rendered by Sâyana, rasmayah, rays; one of its meanings it is true, but rather incompatible here with the verb vahanti, vehunt.

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SUKTA IV. (LXV.)

THE deity *Rishi*, and metre as before.

THIS heaven-born daughter (of the sky), driving away the darkness for us, makes visible human beings;[1] she who with bright lustre is perceived dissipating the glooms, and (extinguishing) the planets (shining) in the nights.[2]

2. The dawns in beautiful chariots drawn by purple steeds in pairs, shine gloriously as they proceed (along the heaven): bringing on the commencement of the great (morning) sacrifice, they disperse the darkness of the night.

3. Dawns, bringing fame, and food, and sustenance, and strength to the mortal, the donor (of the oblation), abounding in wealth, and proceeding (through the sky), bestow upon the worshipper to-day food with male descendants and riches.

4. Verily, dawns, there is at present wealth to give to your worshipper, to the man offering (oblations), to the sage repeating your praise; if the praises (are accepted), then bring to him who is like me such wealth as has been formerly bestowed upon myself).

5. Verily, Ushas, the *Angirasas* through thy (favour) recover the herd of cattle from the summit of the mountain; by adoration and by prayer they have divided (the rock); unfailing was the praise of the gods uttered by the leaders (rites).

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1 Udgirati mânushih prajâh, is, literally, vomits them, *i. e.*, brings them up out of darkness into light.

2 Rámyásu, for yâmyâsu râtrishu, *r* being substituted for *y*: see the similar change in Burman articulation.

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6. Daughter of heaven, dawn upon us, as upon those of old: possessor of riches (dawn) upon the worshipper, as (thou hast done upon) Bharadwâja: grant to him who glorifies thee, wealth with male descendants: give to us food that may be distributed to many.

SUKTA V. (LXVI.)

THE deities are the Maruts; the *Rishi* and metre as before.

MAY the like-formed, benevolent, all-pervading, all-humiliating troop (of the Maruts) be promptly with the prudent man: the troop that ever cherishes all that amongst mortals is designed to yield (them) advantage;[1] and (at whose will) *Prisni*[2] gives milk from (her) bright udder once (in the year).

2. Unsoiled by dust the golden chariots of those Maruts, who are shining like kindled fires, enlarging themselves (at will) two fold and three fold, and (charged) with riches and virile energies, are manifest.

3. They (who are) the sons of the showerer Rudra, whom the nursing (firmament is able) to sustain, and of whom, the mighty ones, it is known that the great Prisni has received the germ for the benefit (of man).

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1 The phraseology is obscure, martteshu anyad dohase pipáya. It is amplified by Sâyana, tad rupam, (marutàm), martyaloke anyad oshadhivanaspatyádi kam kâmân dogdhum àpyàyayati, that form of the Maruts causes one or other thing in the world, as herbacous plants, forest trees, and the like, to flourish, so as to milk or yield what is desired.

2 Prisni is said here to imply the firmament, which, by the influence of the winds, sends down its milk, *i. e.*, rain, once. *i. e.*, at the rainy season.

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4. They who approach not to men by any conveyance, being already in their hearts,[1] purifying their defects: when brilliant they supply their milk (the rain) for the gratification (of their worshippers): they are watering the earth (manifesting their collective) form with splendour.

5. Approaching nigh to whom, and repeating the mighty name of the Maruts, (the worshipper is able) quickly to obtain (his wishes); the liberal donor pacifies the angry Maruts, who are otherwise in their might the resistless plunderers (of their wealth).[2]

6. Those fierce and powerfully arrayed (Maruts) unite by their strength the two beautiful (regions) heaven and earth;[3] in them, the self-radiant, heaven and earth abide: the obstruction (of light) dwells not in those mighty ones.

7. May your chariot, Maruts, be devoid of wickedness; that which (the worshipper) impels, and which without driver, without horses, without provender, without traces, scattering water and accomplishing (desires), traverses heaven and earth and the paths (of the firmament).

8. There is no propeller, no obstructer, of him, whom, Maruts, you protect in battle: he whom (you

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1 The Maruts are here regarded as identical with the Pràṇàh, vital airs.

2 The words are unusual, and the construction elliptical and involved: he pacifies those ye stauná ayáso mahná nu chid, who now are thieves going with greatness verily ever.

3 By the rain, which may be said to form a bond of union between heaven and earth.

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prosper) with sons, grandsons, cattle, and water, is in war the despoiler of the herds of his ardent (foe).[1]

9. Offer to the loud-sounding, quick-moving, self-invigorating company of the Maruts, excellent (sacrificial) food (to them) who overcome strength by strength: the earth trembles, Agni, at the adorable (Maruts).

10. The Maruts are resplendent as if illuminators of the sacrifice, (bright) as the flames of Agni: entitled are they to adoration, and like heroes making (adversaries) tremble: brilliant are they from birth, and invincible.

11. I worship with oblations that exalted company of the Maruts, the progeny of Rudra, armed with shining lances: the pure and earnest praises of the devout (adorer) are emulous in the invigoration (of the Maruts), as the clouds (vie in the emission of the rain).[2]

SUKTA VI. (LXVII.)

THE deities are Mitra and Varuna; the *Rishi* and metre as before.

(I PROCEED) by my praises to exalt you, Mitra and Varuna, the eldest of all existing things: you two, though not the same, are the firmest restrainers with

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1 Sa vrajam dartà párye adha dyoh. is explained, sa gavam sangham dârayitâ sangráme—dyoh, is rendered by vijigishor vá satroh, of one desirous to overcome, or an enemy.

2 Divah sardhâya suchayo manishà girayo nàpa ugrâ aspridhran, is, literally, of heaven for the strength pure praises mountains, like waters fierce have vied; Sàyana renders divah by stotuh, of the praiser or worshipper; sardháya, márutáya, for the strength of the Maruts: and giri by megha, a cloud: the line is a fair specimen of the whole Sukta, which is very elliptical and obscure.

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your arms, and hold men back (from evil) as they check (horses) with reins.

2. This my praise is addressed to you both, and proceeds to you beloved (deities) together with the oblation: the sacred grass is spread before you: grant us, Mitra and Varuna, anassailable dwelling, that through your favour, munificent divinities, may be a (secure) shelter.

3. Come, Mitra and Varuna, beloved by all, and invoked with reverence to the propitious rite, you who by your bounty support men labouring for sustenance as a workman (maintains himself) by work.

4. Who (are) strong as horses, accepters of pious praise, observers of truth, whom Aditi conceived: whom, mighty of the mighty at your birth and formidable to mortal foes, she bore.

5. Inasmuch as all the gods equally pleased and rejoicing in your greatness conferred strength upon you, and since you are pre-eminent over the wide heaven and earth, your courses are unobstructed, unimpeded.[1]

6. You manifest viour daily, you strengthen the summit of the sky as if with a pillar;[2] the solid firmament and the universal deity (the sun) replenish earth and heaven with the food of man.

7. You two support the sage (worshipper), filling his belly when he and his dependants fill the sacrificial chamber; when, sustainers of all, the rain (is sent

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1 Spaso adabdháso amurà—the scholiast explains, spasah by rasmayas, charâ vâ, rays, or perhaps reins, or goings, which are ahinsitâ, uninjured, amudhà, not bewildered.

2 Upamâd iva—upamât is explained, sthuná, a post or pillar —the post to which a calf is tied, according to the commentator.

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down by you), and the young (rivers) are not obstructed, but, undried, diffuse (fertility) around.

8. The wise man always (solicits) you with his prayers[1] for this (supply of water), when approaching you sincere in sacrifice: may your magnanimity be such that you, the feeders upon *ghi* may exterminate sin in the donor (of the oblation).

9. (Exterminate also), Mitra and Varuna, those who, emulously contending, disturb the rites that are agreeable and beneficial to you both: those divinities, those mortals, who are not diligent in adoration, those who performing works perform not sacrifices, those who do not propitiate you.[2]

10. When the intelligent (priests) offer praise, then some of them, glorifying (Agni and other deities), recite the *Nivid* hymns: such being the case, we address to you sincere adoration, for in consequence of your greatness you do not associate with (other) divinities.[3]

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1 Literally, with his tongue, jihvayà.

2 There is no verb to govern the objects specified, and the scholiast brings on, from the preceding verse, vichayishtam, vinâsayatam, destroy: the expressions in the second half of the stanza are somewhat equivocal, na ye devása ohasà na martà ayajnasácho apyo na putràh: ohasà is explained, vahanasádhanena, by the means of conveying—wishes it may be supposed, *i. e.*, stotrena, by praise: opyâh is rendered karmavantah, doing acts, from apas, opus, but not sacrificing, or sacrificing in vain; vrithâ karmani kurvantah: na putràh, not sons, is rendered aprinantah, not pleasing, or satisfying.

3 Na kir devebhir yatathah, you do not go, gachhathah, with other gods, anyair devaih saha; you are not associated with them at sacrifices.

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11. Upon your approach, Mitra and Varuna protectors of the dwelling, your (bounty) is unlimited;[1] when (your) praises are uttered, and the sacrificers add in the ceremony the *Soma* that inspires straight-forwardness and resolution, and is the showerer (of benefits).

SUKTA VII. (LXVIII.)

THE deities are Indra and Varuna; the *Rishi* is Bharadwâja; the metre of the first, ninth, and tenth verses is *Jagati*; and of the rest, *Trishtubh*.

MIGHTY Indra and Varuna, promptly has the *Soma* returned, engaged conscientiously (with the priests) to offer sacrifice to you to obtain food for him by whom, like Manu, the sacred grass has been clipped: he who (invited you hither) to-day for exceeding happiness.

2. You two are the principal (divinities) at the worship of the gods; the distributors of wealth; the most vigorous of heroes; the most liberal among the opulent; possessed of vast strength; destroyes of foes by truth; entire hosts (of yourselves).

3. Praise Mitra and Varuna, renowned for all glorious energies and enjoyments: one of whom slays Vritra with the thunderbolt, the other, intelligent by

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1 Yuvor askridhoyu: there is no substantive: the scholiast supplies yuvâbhyám deyam grihàdikam avichchhinnam bhavati, that which is to be given by you, as houses and the like, is unchecked; askridhoyu is explained by Yáska, long-lived, akridhwâyuh, kridhu meaning short, or nikrittam, cut off; and he cited a text in which it is associated with ajara, as yo askridhoyur ajarah swarvàn, who is long-lived, free from decay, an occupant of heaven. Nri, VI. 3.

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his might, comes to the aid (of the pious when) in difficulties.

4. When amongst mankind, both males and females, and when all the gods spontaneously striving glorify you, Indra and Varuna, you become pre-eminent in greatness over them, as do you, wide heaven and earth (suspass them also).

5. He who spontaneously presents you, Indra and Varuna (oblations), is liberal, wealthy and upright: he shall prosper with the food of his adversary, and possess riches, and opulent descendants.

6. May that opulence comprising treasure and abundant food, which you bestow, deities, upon the donor (of the oblation), that, Indra and Varuna, which baffles the calumnies of the malevolent, be ours.

7. May that opulence, Indra and Varuna, which is a sure defence, and of which the gods are the guardians, be ours, celebrating your praise, whose destroying prowess in battles victorious (over foes) speedily obscures (their) fame.

8. Divine and glorified Indra and Varuna, quickly bestow upon us wealth for our felicity: and thus eulogising the strength of you two, mighty (deities), may we pass over all difficulties as (we cross) the waters with a boat.

9. Repeat acceptable and all-comprehensive praise to the imperial mighty divine Varuna, he who, endowed with greatness, with wisdom, and with splendour, illumes the spacious (heaven and earth).

10. Indra and Varuna observant of holy duties, drinkers of the *Soma* juice, drink this exhilarating effused libation: your chariot approaches along the road to the

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sacrifice, (that you may partake) of the food of the gods, and drink (the *Soma*).

11. Drink, Indra and Varuna, showerers of benefits), of the most sweet *Soma*, the shedder (of blessings): this your beverage, is poured forth by us: sitting on the sacred grass, be exhilarated by the draught).

SUKTA VIII. (LXIX.)

THE deities are Indra and Vishnu; the *Rishi* as before; the metre is *Trishtubh*.

I EARNESTLY propitiate you, Indra and Varuna, by worship and (sacrificial) food: upon the completion of the rite, accept the sacrifice, and grant us wealth, conducting us by safe paths.

2. May the prayers that are repeated to you reach you, Indra and Vishnu: may the praises that are chaunted reach you: you are the generators of all praises, pitchers recipient of the *Soma* libation.

3. Indra and Vishnu, lords of the exhilaration, of the exhilarating juices, come to (drink) the *Soma*, bringing (with you) wealth: may the encomiums of the praises repeated along with the prayers anoint you completely with radiance.

4. May your equally-spirited steeds, Indra and Vishnu, the triumphant over enemies, bear you hither: be pleased with all the invocations of your worshippers: hear my prayers and praises.

5. Indra and Vishnu, that (exploit) is to be glorified, by which, in the exhilaration of the *Soma*, you have strode over the wide (space): you have traversed the wide firmament: you have declared the worlds (fit) for our existence.

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6. Indra and Vishnu, feeders upon clarified butter, drinkers of the fermented *Soma*, thriving upon oblations, accepting them offered with reverence, bestow upon us wealth; for you are an ocean, a pitcher, the receptacle of the libation.

7. Indra and Vishnu, agreeable of aspect, drink of this sweet *Soma*; fill with it your bellies: may the inebriating beverage reach you: hear my prayers, my invocation.

8. You have both (ever) been victorious: never have been conquered; neither of you two has been vanquished: with whomsoever you have contended you have thrice conquered thousands.[1]

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1 Tredhà sahasram vi tad airayethám, vyakramethàm: the passage is somewhat doubtful: the treble manner or kinds, it is said, mean the world, the Vedas, and speech; lokavedavágátmaná tridhâ sthitam, being in three ways, consisting of speech, the vedas, the world; sahasram, amitam, unmeasured, infinite. Sàyana cites the Aitareya Bràhmana for an explanation, which, with his own scholia, imports, that after Indra and Vishnu had overcome the Asuras, Indra said to them, we will divide the universe with you: whatever Vishnu traverses with three steps shall be ours, the rest shall be for you: to which the Asuras consented. With his first step Vishnu traversed the three world: with his second he traversed, vichakrame, what that means must be left to the Brahmans, the Vedas; and with the third he crossed over all speech: sarvasyâ vácho upari tritiyam padam prakshiptavàn, so that, in fact, nothing was left for the Asuras: so far tredha is somewhat made out; but what is the meaning of sahasram? To this it is answered, that it implies infinite, or the whole, which is necessarily implied by combining all worlds, all Vedas, all modes of speech. Sáyana also quotes the Taittiriya, seventh Kânda, for the meaning of sahasra, being here, sarvam jagat, the whole world. Ait-Brahm, VI. 15.

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SUKTA IX. (LXX.)

HEAVEN and Earth are the deities; the *Risii* is Bharadwàja the metre is *Jagati*.

RADIANT Heaven and Earth, the asylum of creatde beings, you are spacious, manifold, water-yielding, lovely, separately fixed by the functions of Varuna, undecaying, many-germed.[1]

2. Uncollapsing, many-showering, water retaining, yielding moisture, beneficent, pure in act: do you two, Heaven and Earth, ruiers over created beings, grant us vigour, that may be favourable to (the increase of) mankind.

3. Firm-set Heaven and Earth, the mortal who has offered (oblations) for your straight-forward course, accomplishes (his objects), he prospers with progeny, and, invigorated by your operation, many beings of various forms, but similar functions, are engendered.

4. You are surrounded, Heaven and Earth, by water: you are the asylum of water: imbued with water: the augmenters of water: vast and manifold; you are first propitiated in the sacrifice: the pious pray to you for happiness, that the sacrifice (may be celebrated.)[2]

5. May Heaven and Earth, the effusers of water, the milkers of water, dischargers of the functions of water, divinities, the prometers of sacrifice, the bestowers of wealth, of renown, of food, of male posterity, combine together.

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1 Sama-Veda, 1. 378; Yajur-Veda. 34. 45.

2 Ilate sumnam ishtaye, ask happiness for the sacrifice: for, Sáyana observes, when there is happiness, sacrifices proceed, sukhe sati yàgàh pravarttante.

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6. May father Heaven, may mother Earth, who are all-knowing, and doers of good deeds, grant us sustenance: may Heaven and Earth, mutually co-operating and promoting the happiness of all, bestow upon us posterity, food, and riches.

SUKTA X. (LXXI.)

THE deity is *Savitri*; the *Rishi* as before; the metre of the three first stanzas is *Jagati*, of the three last, *Trishtubh*.

THE divine and benevolent Savitri puts forth his golden arms for (making) donations: the adorable, youthful, sagacious (deity), stretches out his hands, filled with water, in the various service of the world.

2. May we be amongst the progeny of the divine Savitri, and (have power) to offer him most excellent donations: for thou art he who (art absolute) in the procreation and perpetuation of many (living beings), bipeds or quadrupeds.

3. Do thou, Savitri, prosper to-day our dwelling with uninjurable protections, confirming happiness do thou, who art golden-tongued,[1] (be vigilant) for our present prosperity: protect us; let not any calumniator have power (to harm) us.

4. May the divine, munificent, golden-handed, golden-jawed, adorable, sweet-spoken Savitri, rise regularly at the close of night: when he bestows abundant and desirable (food) upon the donor of the oblation.

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1 Hiranyajihva may also mean one whose speech is pleasant and beneficial, hita ramaniya vák. Mahidhara says that jihvá may imply jwâlâ, flame, when the epithet will signify, he whose light or heat is beneficial.—Yagust, 33. 69.

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5. May Savitri put forth like an orator[1] his golden well-formed arms: (he who), from the ends of the earth, ascends to the summit of the sky, and, moving along, delights every thing that is.

6. Beget for us, Savitri, wealth to-day, wealth to-morrow, wealth day by day: thou art the giver of ample wealth, of a (spacious) mansion may we by this praise become partakers of wealth.[2]

SUKTA XI. (LXXII.)

THE deities are Indra and Soma; the *Rishi* and metre as before.

GREAT, Indra and Soma, is that your greatness, for you have made great and principal (beings): you have made known (to men) Surya and the waters: you have dissipated the glooms and (destroyed) the revilers.

2. Indra and Soma, you have led on the dawns; you have upraised the sun with his splendour; you have propped up the sky with supporting pillar (of the firmament): you have spread out the earth, the mother (of all).

3. Indra and Soma, you slew Ahi and Vritra, the obstructer of the waters; for which the heaven venerates you both: you have urged on the waters of the rivers until they have replenished numerous oceans.

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1 Upavaktá-iva, like one who addresses or advises.

2 Yajur-Veda, 8. 6; Mahidhara interprets vàma, which Sâyana renders dhanam, by karmaphalam, the reward of holy acts or sacrifice, both interpreting it as usual, vananiyam, that which it it desirable to obtain, and which will apply equally to wealth or reward: kshaya he renders residence, and bhureh, bahukâlinasya, long protracted, that is, residence in heaven, Swarganivâsah.

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4. Indra and Soma, you have deposited the mature (milk) in the immature udders of the kine: you have retained the white (secretion), although not shut up within those many-coloured cattle.

5. Indra and Soma, do you promptly bestow upon us preservative, renowned (riches), accompanied by offspring; for you, fierce (divinities), have dissiminated amongst men, strength, useful to man, victorious over hostile hosts.

SUKTA XII. (LXXIII.)

THE deisy is Brihaspati; the *Rishi* and metre as before.

BRIHASPATI, who is the breaker of the mountain, the first-born (of Prajâpati), the observer of truth, the descendant of Angiras, the partaker of the oblation, the traverser of two worlds, abiding in the region of light, is to us as a father: he, the showerer, thunders loud in heaven and earth.[1]

2. Brihaspati, who has appointed a region for the man who attends diligently at divine worship, destroying impediments, conquering foes, overcoming enemies, demolishes various cities (of the *Asuras*).

1 In the first instance it is said Brihaspati was born of the seed of Prajâpati, afterwards from the Angirasas, upon the authority of the Aitareya Bràhmana, where a strange and filthy legend is told of the origin of various deities from the seed of Prajápati converted into burning coals: from some of these proceeded, it is said, the Angirasas; and afterwards, from other cinders, not yet cool, Brihaspati: this, however, does not agree exactly with the text. in which Angirasa, as a patronymic, implies the descend of Brihaspati from Angiras. Aitareya Bràhmana, III. 34.

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3. This divine Brihaspati has conquered the treasures (of the enemy), and the spacious pastures with the cattle: purposing to appropriate the water (of the firmament), he destroys with sacred prayers the adversary of heaven.

SUKTA XIII. (LXXIV.)

The deities are Soma and Rudra: the *Rishi* and metre as before.

SOMA and Rudra, confirm (in us the strength) of *Asuras*; may sacrifices in every dwelling adequately reach you: do you, possessors of the seven precious things,[1] bestow happiness upon us; happiness upon our bipeds and quadrupeds.

2. Soma and Rudra, expel the wide-spread sickness that has entered into our dwelling; keep off *Nirriti*,[2] so that she may be far away, and may prosperous means of sustenance be ours.

3. Soma and Rudra, grant all these medicaments for (the ailments of) our bodies: detach, set free, the perpetrated iniquity that has been bound up in our persons.[3]

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1 Sapta ratnà dadhânâ: no explanation is given by the scholiast as to what they are.

2 Nirriti is here interpreted alakshmi, misfortune and poverty.

3 That is, disease is regarded as the consequence and advence of some committed sin; and the removal of the malady is proof of its expiation.

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4. Sharp-weaponed, sharp-arrowed, profoundly-honoured Soma and Rudra, grant us happiness in this world: propitiated by our praise, preserve us: liberate us from the bonds of Varuna.

SUKTA XIV. (LXXV.)

WEAPONS, persons, and implements employed in war, are considered as the deities; the *Rishi* is Páyu, the son of Bharadwaja; the metre of the 6th and 10th verses is *Jagati*, the 12th, 13th, 15th, 16th, and 19th, *Anushtubh*, of the 17th, *Pankti*, of the rest, *Trishtubh*.

WHEN the mailed warrior advances in the front of battles,[1] his form is like that of a cloud: with his body unwounded do thou conquer; may the strength of the armour defend thee.

2. May we conquer the cattle (of the enemies) with the bow: with the bow may we be victorious in battle: may we overcome our fierce exulting[2] (enemies) with the bow: may the bow disappoint the hope of the foe: may we subdue with the bow all (hostile) countries.

3. This bowstring, drawn tight upon the bow, and making way in battle, repeatedly approaches the ear (of the warrior), as if embracing its friend (the arrow),

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1 Pratikam rupam: Mahidhara, Yajur-Veda, 29. 58, explains it, front of the army, senâmukham: the whole Sukta occurs in the Yajush, with exception of two stanzas, the ninth and fifteenth; the first four stanzas occur in the same order, as do 38 to 51; the 11th, 17th, 18th, are in the seventeenth Adhyáya, verses 45. 48. 49.

2 Samadah is explained either, sa, with mada, exhilaration, or sam, entirely, and ad, who devours. Nir. IX. 17.

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and proposing to say something agreeable, as a woman whispers (to her husband).[1]

4. May the two extremities of the bow, acting consentaneously, like a wife sympathising (with her husband), uphold (the warrior),[2] as a mother nurses her child upon her lap; and may they, moving concurrently, and harassing the foe, scatter his enemies.

5. The quiver, the parent of many of whom many are the sons, clangs as it enters into the battle: slung at the back (of the warrior), prolific (of its shafts), it overcomes all shouting hosts.[3]

6. The skilful charioteer, standing in the car, drives his horses before him whithersoever he will: praise the efficacy of the reins, for the reins from the back (of the car compel the steeds) to follow the intention (of the driver).[4]

7. The horses raising the dust with their hoofs, rushing on with the chariots, utter loud neighings,[5]

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1 Nir. ix. 18.

2 Bibhritám, Sâyana explains rájánam dhârayetâm; Mahidhara, dhârayatâm saram, support the arrow. Samaneva yoshá he considers as the singular put for the dual, the two extremities drawing close to the archer, like two women to their lover, Striyau yathá kântam ágachchhatah.

3 Sankáh pritanâh—Sâyana explains sankâ, sounding together, sam kâyanti; Mahidhara, following Yask, Nir. ix. 14 derives it from sach, to be assembled, or sam, with hri, to be renowned armies in which there are assembled, or celebrated warriors.

4 Nir. ix. 16.

5 Vrishapânayo aswáh, pânsunàm varshakakhura, with hoofs the showers of dust: Mahidhara explains the epithet, aswavârâ, riders: vrishâh aswâh aswâh haste yeshám te aswavárâh, and makes it the nominative to krinvate-ghoshán, calling out, jaya, jaya; but he again refers the verb to aswâ, the horses make a noise: hershâ di sobdán, neighing, and the like.

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retreating not (from the charge), but trampling with their forefeet upon the enemies, they destroy them.

8. The spoil borne off in his car, in which his weapons and armour are deposited, is the appropriate oblation of the warrior; therefore let us, exulting, daily do honour to the joy-bestowing car.[1]

9. The guards[2] (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquers of numerous hosts.

10. May the Brahmans, the progenitors, presenters of the *Soma*, the observers of truth,[3] protect us: may the faultless heaven and earth be propitious to us: may Pushan preserve us from misfortune, let no calumniator prevail over us.

11. The arrow puts on a (feathery) wing: the (horn of the) deer is its points:[4] it is bound with the sinews

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1 Rathavâhanam Mahidhara explains anas, a car, or truck on which the car is placed.

2 Pitarah is the only substantive in the text, which both scholiasts render pâlayitârah, guards, defenders, a body of spearmen, sâktivantah, apparently, attendants on the war chariot of the chief: Mahidhara's explanation of this verse is much the same as Sâyana's, with some trifling variations.

3 Ritâvridhah raksha, which occur in the second half of the verse, are retained in their places by Mahidhara; oh deities, devâ, rakshatâsmân, protect us: both commentators affirm that raksha in the singular is put for rakshata in the plural: the verse, however, seems out of place.

4 Mrigo asyâ danta, the deer is its tooth: that is, according to Sâyana, the horn of the deer: Mahidhara and Yâsha make mriga an adjective, that which seeks or reaches the enemy. Nir, IX, 19.

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of the cow:[1] it alights where directed: whenever men assemble or disperse, there may the shafts fall for an advantage.

12. Straight-flying (arrow), defend us: may our bodies be stone: may Soma speak to us encouragement: may Aditе grant us success.

13. Whip, with which the skilful[2] (charioteers) lash their thighs and scourge their flanks, urge the horses in battles.

14. The ward of the fore-arm protecting it from the abrasion of the bow-string, surrounds the arm like a snake with its convolutions;[3] may the brave man, experienced in the arts of war, defend a combatant on every side.[4]

15. This praise (be offered) to the large celestial arrow, the growth of *Parjanya*,[5] whose point is anointed with venom, whose blade is iron.

16. Arrow, whetted by charms, fly when discharged: go: light amongst the adversaries: spare not one of the enemy.[6]

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1 Gobhih sannaddhâh: all the commentators agree that this means govikáraih: snâyubhih, with tendons derived from the cow.

2 Prachetasah is applied by Yaska IX. 20, and Mahidhara, to aswàn, the intelligent horses; but Sàyana is better advised, as there is no other nominative to the verbs janghanti and jighnate.

3 Ahiriva bhogaih: the latter is rendered sarirena, with the body, by all the interpreters.

4 So Yâska, IX. 15. Mahidhara suggests another interpretation, and explains hastaghna, a shield, as well as the guard of the fore-arm.

5 The stem of the arrow, formed of the sara reed or grass, growing in the rainy season.

6 Sama-Veda, II. 1213; Yajur-Veda, 17, 45.

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17. Where arrows alight like shaven-headed boys:[1] may Brahmanaspati, may Aditi, grant us happiness; grant us happiness every day.

18. I cover thy vital parts with armour; may the royal Soma invest thee with ambrosia: may Varuna amplify thy ample felicity:[2] may the gods rejoice (at beholding thee) triumphant.

19. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the gods destroy him: prayer is my best armour.[3]

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1 Kumârâ visikha iva, like boys without the lock of hair left at shaving: mundita mundâh, shorn-headed; the point of comparison is not very obvious, but it may mean, that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like. Sáma-Veda, II. 1216; Yajur-Veda, 17. 48.

2 Uror-variyo varunas te krinotu, may Varuna make the increase of the large: that is, according to Sâyana, sukham, happiness: Mahidhara applies the phrase to the varma, or mail, may he make it ample of ample. Sàma-Veda, II. 1220; Yajur-Veda, 17. 49.

3 Sâma-Veda, II. 1222: it adds to brahma varma mamàntaram, sarma varma mamántaram, best happiness, my armour.

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MANDALA VII.

ANUVAKA I.

ASHTAKA V.—*(Continued.)*

ADHYAYA I.—*(Continued.)*

SUKTA I. (I.)

THE deity is Agni; the *Rishi* is Vasishtha, as he is of all the *Suktas* in this *Mandala*, and whose name therefore it will be unnecessary to repeat; the metre of the first eighteen stanzas is *Virât*, of the rest *Trishtubh*.

MEN generate the excellent, far-gleaming master of the mansion, the accessible Agni, present in the two sticks, by attrition with their fingers.[1]

2. The dwellers have placed in the mansion, for its constant protection, that visible Agni, who has been from ever, who is to be honoured in every house.

3. Well-kindled, youthful Agni, shine before us with undecaying radiance:[2] to thee abundant sacrificial viands proceed.

4. Those radiant fires, at which the well-born sacrificers assemble, shine more brightly, and are more bountiful bestowers of progeny (and other blessings), than the fires (of common life).

5. Vigorous Agni, grant to us, (in requital) of our praises, excellent riches, worthy male offspring, and

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1 Sâma-Veda, 1. 72: the printed copy reads, athavya: Sáyana explains it, âgamya-atanavat, not spreading or dispersing.

2 Ajasrayá surmyâ—Mahidhara gives to surmi, for one meaning, samitkáshtham, kindled wood; or it may mean an iron stake or post, red hot: it is therefore, figuratively, flame. Yajur-Veda, 17. 76: also Sâma-Veda, 11. 725.

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descendants: (wealth), which an enemy attempting to assail, may not despoil.

6. Whom vigorous, the young damsel (the ladle) charged with the oblation, presenting the melted butter, day and night approaches; him, his own lustre approaches, favourable to (the bestowal of) wealth.

7. Consume, Agni, all enemies; with the same flames with which thou hast consumed Jarutha,[1] drive away ferbrile disease.

8. Eminent, pure, radiating purifier, Agni, be present (at the sacrifice) of him who lights up thy blaze, and at ours, (who address thee) with these praises.

9. Patriarchal mortals, leaders of rites have shared, Agni, thy radiance in many places: (propitiated) by these our (praises, as by theirs) be present at this sacrifice.

10. May those men who commend this my sacred rite, heroes, in battles with foes, overcome all impious devices.

11. Let us not sit down, Agni, in an empty dwelling (nor in those) of (other) men: let us not be without successors; or, being without male posterity, let us, friend of dwellings, (by) worshipping thee, (come to abide) in houses filled with progeny.

12. To whatsoever sacrifice the lord of horses regularly repairs, render, (Agni) our dwelling blessed with progeny, with excellent posterity, prospering with lineal successors.

13. Protect us, Agni, from the odious *Râkshasas*; protect us from the malignant, the illiberal, the iniquit-

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1 Jarutha is explained the harsh-voiced, or the threatening. Rákshasa parushasabadakáriroele.

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ous: may I, with you for my ally, triumph over the hostile.

14. May that fire (kindled by me) surpass all other fires, at which a vigorous son, firm-handed, possessing a thousand means (of living), co-operates in imperishable (praise).

15. Verily he is Agni, who defends from the malevolent and from heinous sin (the worshipper) kindling (the fire): he (it is) whom the well-born worshippers adore.

16. This is the Agni invoked in many places; whom the prince, presenting oblations to, kindles, whom the ministrant priest circumambulates at sacrifice.

17. To thee, Agni, may we, who are of exalted rank, offer many perpetual oblations, (employing) means, (prayer and praise,) attracting thee to the sacrifice.

18. Do thou, who art imperishable, bear these most acceptable oblations to the presence of the assembly of the gods; and may our fragrant (offering) gratify them severally.

19. Relinquish us not, Agni, to the want of male offspring: nor to deficient clothing: nor to such destruction: leave us not to hunger, nor to the *Rákshasas*: expose us not, observer of truth, to evil, whether in the house or in the forest.

20. Bestow upon me, Agni, quickly, abundant wholesome food: send sustenance, divine Agni, to those who are opulent in oblations: may we, both (priests and employer), be comprehended in thy munificence: do thou ever cherish us with blessings.[1]

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1 Yuyam páta swastibheh sadâ na, the burthen of numerous Suktas, both prior and subsequent: yuyam is considered

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21. Shine with bright lustre, Agni, son of strength, thou who art earnestly invoked, and of pleasant aspect: consume not the begotten son with whom thou art associated: let not our male offspring, beneficial to man, perish.

22. Command not the fires kindled by the priests with which thou art united to work us evil: let not the displeasure, even in error, of thee, the son of strength, who art divine, fall upon us.

23. Radiant Agni, the mortal who offers oblations to the immortal becomes affluent: that deity (Agni) favours the presenter of (sacrificial) wealth, to whom the devout solicitant inquiring applies.[1]

24. Agni, who art cognisant of our solemn and auspicious (worship), bring to the worshippers abundant riches, whereby, mighty Agni, blessed, with uncontracted life, and excellent male descendants, may be happy.

25. Bestow upon me, Agni, quickly, abundant wholesome food:[2] send sustenance, divine Agni, to those who are opulent in oblations: may we, both (priests and employer,) be comprehended in thy munificence: do you ever cherish us with blessings.

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equivalent to twam, the plural being put honorifically for the singular; but a subequent recurrence of the passage, verse 25, the scholiast interprets it, thou and thy attendants, yuyam twat parivàràs cha sarve.

1 Yam surir arthi prichchamàna, the inquirer is supposed to ask, either where is the liberal giver of the petition is to be addressed.

2 This is a repetition of verse 20.

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ADHYAYA II.

MANDALA VII. *(Continued).*

ANUVAKA I. *(Continued).*

SUKTA II. (II.)

THE deities are the *Apris*; the metre is *Trishtubh.*

BE gratified, Agni, by the (sacred fire) kindled[1] by us to-day, emitting abundant adorable smoke: touch with the scorching flames the celestial summit: combine with the rays of the sun.

2. We celebrate with sacrifices the greatness of the adorable Narasansa amongst those who are divinities, the performers of good works, the bright-shining the up-holders of rites, who partake of both kinds of oblations.[2]

3.[3] Let us ever worship the Agni who is to be adored by us;[4] the mighty, the dextrous, the messenger passing between heaven and earth, the speaker of truth, kindled (of old) by Manu, as now by men, that (he may come) to the solemnity.

4. The worshippers bearing the sacred grass offer it with reverence, upon their knees, to Agni: worship

1 Samiddham: here, as usual, it implies one of the Apris, or forms of fire, although used as an epithet.

2 Oblations of ghi and libations of Soma, or other offerings. Nir. VIII. 6.

3 Tanunapàt, who usually comes next, is omitted, because, according to Sàyana, the Sukta is called an Apri Sukta, Apra sabdoktatwán-idam Tanunàpad rahitam.

4 Ilenyam Agnim is the Ilita of the other Apri Sukta: the verb is mahema in the first person plural, the scholiast says, substituted for the second, do you (priests) worship.

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him, priests, with oblations, invoking him to (sit down) on the spotted (grass), smeared with clarified butter.

5. The devout performers of holy rites, desirous of chariots, have had recourse to the doors[1] (of the sacrificial chamber): (the ladles) placed to the east, are plying the fire with *ghá* at sacrifices, as the mother cows lick the calf, or as rivers (water the fields).

6. May the two youthful females, the divine and mighty day and night, the invoked of many, the possessed of wealth, seated on the sacred grass entitled to adoration, be with us like an easily-milked cow for our welfare.

7. I am minded to adore you two sages, the illustrants at sacrifices of men, from whom wealth is derived: when the worship is being celebrated, convey our offspring aloft, and acquire (for our use) the precious (treasures preserved) amongst the gods.

8. May Bhârati, associated with the Bhâratis; Ilá with gods and men; and Agni[2] and *Saraswati* with

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1 The doors are always named amongst the Apris: the second half of the stanza is obscurely constructed, although the sense may be made out, Purvi sisum na mâtarà riháne soma-gruvo na samaneshu-anjan: literally, the prior (or eastern) calf like two mothers licking rivers, like in sacrifices they anoint: the scholiast explains purvi-pràgagre juhupabhritau, the two ladles—the juhu and upabhrit—placed at sacrifices with their ends to the east.

2 Ilà devebhir-manushyebhir agnih: the scholiast here changes the order, and associates Ilá with men, and Agni with the gods; but, as before remarked, it is not clear what Agni has to do here amongst the goddesses, unless the name were in apposition Ilá, the Agni Ilâ. This, and three following verses, are repeated from the second Ashtaka, see vol. II. p. 330: in such cases Sàyana does not usually repeat his comments, but here he says, as some interval has occurred he does so summarily: he does so, also, with one or two variations of explanation of no great importance.

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the *Sáraswatas;* may the three goddesses sit down before us upon this sacred grass.

9. Divine Twashtri. being well pleased, give issue to our procreative vigour, whence (a son) manly, devout vigorous, wielder of the *Soma*-bruising stone, and reverencing the gods, may be born.

10. Vanaspati, bring the gods nigh: may Agni, the immolater, prepare the victim: let him who is truth officiate as the ministering priest, for verily he knows the birth of the gods.

11. Agni, kindled (into flame), come to our presence in the same chariot with Indra, and with the swift-moving gods: may Aditi, the mother of excellent sons, sit down on the sacred grass, and may the immortal gods be satisfied with the reverentially-offered oblation.

SUKTA III. (III.)

THE deity is Agni; the metre as before.

APPOINT (gods) the most adorable, divine, Agni, consentient with (all other) fires, your messenger at the sacrifice: him who is permanently present amongst men, the observer of truth, who is crowned with flame, the purifier, whose food is butter. [1]

2. When, like a neighing steed about to feed upon the forage, (Agni) springs up from the vast-enclosing (forest), then the wind fans his flame: and black, (Agni) is thy course. [2]

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1 Sâma-Veda, II. 596.

2 Sâma-Veda, II. 570; Yajur-Veda, 15. 62.

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3. The kindled undecaying flames of thee, the newly-born, the showerer, rise up: the luminous smoke spreads along the sky: and thou, Agni, proceedest as their messenger to the gods.[1]

4. The light of whom quickly spreads over the earth, when with his teeth (of flame) he devours his food: thy blaze rushes along like a charging host, when Agni, of goodly aspect, thou spreadest with thy flame (amongst the trees) as if (they were) barley.[2]

5. Men cherish that youthful Agni at evening and at dwan, as (they tend) a horse: lighting him as a guest in his proper station: the radiance of the showerer (of benefits), to whom the oblation is offered, shines brightly.

6. Resplendent Agni, when thou shinest nigh at hand like gold, thy appearance is beautiful: thy might issues like wonderful sun, thou displayest thy lustre.

7. When we present to you, Agni, the sacred offering along with oblations mixed with milk and butter, then protect us, Agni, with those vast unbounded, innumerable golden cities.[3]

8. Son of strength, Játavedas, with those unobstructed (splendours) which belong to thee, a munificent donor, and with those praises wherewith thou protectest people with their posterity, do thou protect us thy worshippers and praisers.

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1 Sâma-Veda, II. 571.

2 Yavam na dasma juhvá vivekshi is explained, Darsàniyàgner twam yavam iva jwálayá kàshtadini bhabshayasi, when thou eatest wood and other things like barley, with flame.

3 "ebhir amitair mahobhih satam purbhir-áyasibhir nipahi is literal rendered in the text according to the interpretation of Sàyana he gives no explanation of what is meant.

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9. When the bright Agni, radiant with his own diffusive lustre, issues (from the touchwood) like a sharpened axe; and he who is desirable, the doer of great deeds, the purifier, is born of his two parents: (he appears) for the worship of the gods.

10. Illume for us, Agni, the auspicious (riches): may we possess (a son) intelligent, the celebrator of sacred rites: may all (good things) be to thy praisers, and to him who eulogises (thee): and do you ever cherish us with blessings.

SUKTA IV. (IV.)

Deity and metre as before.

OFFER your sacred oblation, and praise the bright and radiant Agni, who passes with wisdom between all divine and human beings.

2. May the sagacious Agni be our conductor from the time that he is born, most youthful, of his mother: he who, bright-toothed, attacks the forest, and quickly devours his abundant food.

3. Whom mortals apprehend as white[1] shining) in the principal station of that divinity; he who assents to manly adoration, and blazes for the good of man, and the discomfiture (of his foes).

4. This far-seeing, sagacious, immortal Agni, has been stationed among short-sighted mortals: harm us not, vigorous Agni, in this world, that we may ever be devoted to thee.

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1 Asya devasya sansadi anike yam martásah syetam jagribhre, is rendered literally according to the obvious purport of the words, confirmed by the scholiast: what it means is not so clear.

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5. The herbs, and the trees, and the earth contain as a germ that all-supporting Agni, who occupies a place provided by the gods, that by his functions he may convey (the offerings) to the immortals.

6. Agni has power to grant abundant food: he has power to grant riches with male posterity: vigorous Agni, let us not sit down before thee devoid of sons, of beauty, of devotion.[1]

7. Wealth is competent to the acquittance of debt:[2] may we be masters of permanent riches: that is not offspring which is begotten by another: alter not the paths (of the generation) of a blockhead.[3]

8. One not acquitting debts,[4] although worthy of regard, yet begotten of another, is not to be contemplated even in the mind (as fit) for acceptance: for verily he returns to his own house; therefore let there come to us (a son) new-born, possessed of food, victorious over foes.[5]

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1 Mâpsavah. rupa rahitah: apsas is a synonym of rupa in the Nirghantu.

2 Parishadyam hi aranasya reknas, may also mean, anrinasya dhanam pariharttavyam, the wealth of one not indebted is to be accepted.

3 Achetânasya ma patho viduksha, is, literally, consume not the paths of the universe; but Sâyana, following Yâska, Nir. III. 2, explains it, avidushah putrotpádana pramukhán márgán mà vidudushah, change not (dush, vaikritye) the principal paths of begetting a son of the unwise.

4 Arana is explained in this place aramamâna, one not pleasing or delighting: in the preceding verse it is rendered Anrina, one free from debt, implying not only literal debt, but the obligations due to men, progenitors and gods.

5 This looks like a prohibition of adoption, confining inheritance either to direct descent through a son, or to collateral descent through the son of a daughter: Nir. III. 3: this verse is

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9. Do thou, Agni, defend us against the malignant; do thou, who art endowed with strength, (preserve us) from sin: may the (sacrificial) food come to thee free from defect: may the riches that we desire come to us by thousands.

10. Illume for us, Agni, these auspicious (riches): may we possess (a son) intelligent, the celebrator of sacred rites: may all (good things) be to thy praisers and to him who eulogises (thee): and do thou ever cherish us with blessings.[1]

SUKTA V. (V).

THE deity is Agni as Vaiswânara; the metre as before.

OFFER praise to the strong Agni, traversing without hindrance heaven and earth: he who (as) Vaiswánara prospers at the sacrifices of all the immortals, being associated with the awaking divinities.

2. Agni, the leader of the rivers, the showerer of the waters, the radiant, has been stationed in the firmament and upon earth: Vaiswánara augmenting with the most excellent (oblation) shines upon human beings.

3. Through fear of thee, Vaiswánara, the dark-complexioned races, although of many minds, arrived, abandoning their[2] possessions, when, Agni, shining

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considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.

1 See last verse of preceding Sukta.

2 In a former passage, Purave occurs as an epithet of Sudás, one who fills or satisfies with offerings: Tridhatu is here interpreted Antarikcham.

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upon Puru, thou hast blazed, consuming the cities of his foe.

4. Vaiswanara Agni, the firmament, the earth, the heaven, combine in thy worship: shining with undecaying splendour, thou overspreadest heaven and earth with light.

5. The horses (of Indra), full of ardour, worship thee, Agni; the praises (of men), dispersers (of iniquity), accompanied by oblations, (honour thee), the lord of men, the conveyer of riches, the Vaiswânara of dawns, the manifester of days.

6. Reverencer of friends, Agni, the *Vasus* have concentrated vigour in thee: they have been propitiated by thy acts: generating vast splendour for the *A'rya*, do thou, Agni, expel the *Dasyus* from the dwelling.

7. Born in the highest heaven, thou ever drinkest the *(Soma)* beverage like Vayu:[1] generating the waters, thou thunderest, granting (his wishes) to thy offspring, the worshipper.

8. Send to us, Agni, (who art) Vaiswanara Jâtavedas, that brilliant sustenance whereby thou conferrest wealth, and (grantest), all-desired Agni, abundant food to the mortal, the doner (of the oblation).

9. Bestow upon us who are affluent (in offerings), Agni, ample riches and renowned strength; associated with the *Rudras*, with the Vasus, grant us, Agni Vaiswanara, infinite happiness.

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1 According to Sâyana, in the cups dedicated to two deities the libation is offered first to Vâyu or to Vaiswânara: or it may be explained, thou drinkest or driest up water like the wind.

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SUKTA VI. (VI.)

Deity and metre as before.

I SALUTE the demolisher (of cities),[1] glorifying the excellence of the powerful male, the universal sovereign, who is the reverenced of all men: I proclaim his exploits (which are) like those of the mighty Indra.[2]

2. They propitiate the wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth: I glorify with hymns the ancient and mighty work of Agni, the demolisher of cities.

3. May Agni utterly confound those *Dasyus* who perform no (sacred) rites, who are babblers defective in speech, niggards, unbelievers, not honouring (Agni) those who institute no sacred ceremonies.

4. The chief of leaders has, by the benefits (bestowed upon them), guided those praising (him) through the accumulated gloom (of night):[3] I glorify that Agni, the unbending lord of wealth, the tamer of adversaries.

5. The mighty Agni, who by his fatal (weapons) has baffled the devices (of the Asuras,)[4] who has created

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1 Dánum vande: the first is interpreted by Sâyana, purâm bhettâram.

2 Sâma-Veda, 1. 72: the reading rather differs.

3 Purvas-chakâra aparâm ayayijun is explained, Agnirmukhya san ayajamánân aparán jaghanyân chakâra; or it may be rendered. he who enlightens by the manifestation of dawn those praising him in the night.

4 Dehyo anamayat, has bowed or humbled, is the sense of the verb: that of Dehya dehairupachita, connected with or collected bodies, is not so obvious: the scholiast interprets it, Asurir vidyá, the learning or sciences of the Asuras.

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the dawns, the brides of [the sun, having coerced the people by his strength, has made them the tributaries of Nahusha.

6. Agni Vaiswánara, whom all men approach with pious offerings, soliciting his favour for the sake of (obtaining felicity), has come to the excellent station (intermediate) between his parents, heaven and earth.

7. The divine Agni Vaiswánara has removed from the firmament the investing (glooms) at the rising of the sun:1 he has removed them from the upper firmament of heaven.

SUKTA VII. (VII.)

THE deity is Agni; metre as before.

I PROPITIATE with oblations the divine, vigorous Agni rapid as a horse: do thou, knowing (our desires), be our messenger of the sacrifice: he, the consumer of forests, is known spontaneously among the gods.

2. Come, Agni, rejoicing by thine own paths, gratified by the friendship of the gods: roaring with withering flames above the high places of the earth: threatening to consume all the forests.

3. The sacrifice is present; the sacred grass is strewn; Agni lauded is satisfied, and is the ministrant priest invoking the all-desired parents of whom thou, honoured Agni, the youngest (of the gods), art born.

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1 A samudrád, avaràd, à parasmâd, diva à prithivyâh, or it might be from the lower firmament, from the higher, from heaven from earth.

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4. Judicious men promptly generate at the sacred rite the directing (Agni), who (may convey) their (oblations):[1] Agni, the lord of men, the giver of delight, the sweet-spoken, the celebrater of sacrifices, has been established in the dwelling of the people.

5. Invested (with the priestly office), the bearer (of the oblation), Agni, the directing priest, the sustainer (of all), is seated in the house of man, he whom heaven and earth extol, and whom the desired of all the ministrant priests worship.

6. These men nourish the universe with viands who offer (to Agni) fitting commendation; those people also who eagerly listen (to his laudation) augment (the plenty of the world), as do these my (associates), who are glorifiers of this truthful (deity).

7. We Vasishthas implore thee, Agni, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers who are affluent (in oblations), and do you ever cherish us with blessings.

SUKTA VIII. (VIII.)

Deity and metre as before.

The Royal (Agni), the master (of the sacrifice), is kindled with praises, he whose person is invoked with (offerings of) butter, whom men associated worship with oblations, Agni, who is delighted before the dawn.[2]

2. This great Agni has been known amongst men as the invoker (of the gods), the giver of delight, the

1 The text has only ya esham, who, their: the sch oliast supplies the rest.

2 Sáma-Veda, I. 70.

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mighty: he has spread light (in the firmament), he, the dark-pathed at large upon the earth, is nourished by the plants.

3. By what oblation, Agni, dost thou clothe our praise? what offering dost thou, when glorified, accept? when, giver of good, may we be the possessors and enjoyers of perfect and unmolested riches?

4. This Agni is greatly celebrated by the institutor of the rite[1] when he shines resplendent as the sun: he who overcame Puru in battle, and shone glorious as the guest of the gods.

5. In thee, Agni, are many offerings: do thou with all thy flames be propitious: favourably hear (the praises) of the worshipper; and do thou of auspicious manifestation being glorified, spontaneously magnify (thy) person.

6. Vasishtha, illustrious in both heaven and earth,[2] rich with a hundred and a thousand (head of cattle), has addressed this hymn to Agni, that such fame-conferring, disease-removing, fiend-destroying (laudation) may be (the means of) happiness to the eulogist and their kindred.

7. We Vasishthas implore thee, Agni, son of strength, the lord of treasures, that thou wilt quickly bestow food upon thine adorers, who are affluent (in oblations), and do you ever cherish us with blessings.[3]

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1 Bharatasya srinve, yajamânasya prathito bhabati, is Sâyaya's explanation; Mahidhara, Yajush, XII. 34, interprets it, yajamanasya áhvànam srinoti, he hears the invocation of the worshipper.

2 Dwibarhâh, dwayoh sthânayor, mahàn, is Yâska's interpretation, cited by Sáyana, who himself proposes vidyà karmabhyàm brihan, eminent in both wisdom and devotion.

3 Same as last verse of the preceding Sukta.

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SUKTA IX. IX.

Deity and metre as before.

The waster away (of living creatures), the invoker (of the gods), the giver of delight, the wisest of the wise, the purifier, (Agni), has been manifested from the lap of the dawn: he gives consciousness to both classes of beings (men and animals), oblations to the gods, and wealth to the pious.

2. He, the doer of great deeds, who forced open the doors of the *Panis*, recovering for us the sacred food-bestowiug (herd of kine), he who is the invoker of the gods, the giver of delight, the lowly-minded, is seen of all people dissipating the gloom of the nights.

3. Unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, the wonderfully radiant, he shines before the dawns the embryo of the waters, he has entered into the nascent[1] plants.

4. Thou, Agni, art to be glorified in (all) the ages of men: thou, Jâtavedas, who art illustrious when engaged in battle: our praises wake up the kindling (Agni), him who shines with conspicuous splendour.

5. Repair, Agni, to the presence of the gods in thy office of messenger, (sent) by the assembly engaged in prayer: neglect us not: offer worship to Saraswati, the *Maruts*, the *Aswins*, the waters, the universal gods, that they may bestow treasures (upon us).

6. Vasishtha is kindling thee, Agni: destroy the malignant: worship the object of many rites, (the company of the gods), on behalf of the wealthy (institutor of the sacrifice), praise (the gods), Jâtavedas, with manifold praises, and do you ever cherish us with blessings.

1 Praswa á vivesa: the first is explained, jáyamána oshadhih.

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SUKTA X. (X.)

DEITY and metre as before.

AGNI, like the lover of the dawn (the sun), radiant, bright resplendent, displays extensive lustre, the showerer (of benefits), the receiver (of oblations), he shines with splendour, encouraging holy rites: he arouses (mankind), desiring (his presence).

2. Agni, preceding the dawn; is radiant by day as the sun, and the priests celebrating the sacrifice repeat his praise: the divine, munificent Agni, the messenger (of the gods), cognisant of their birth, repairing to the deities, hastens in various directions.

3. Devout praises and hymns, soliciting riches, proceed to Agni, who is of pleasing aspect, agreeable form, of graceful movement, the bearer of oblations, the ruler of men.

4. Consentient with the *Vasus*, Agni, bring hither Indra, with the *Rudras*, the benevolent *Aditi*, with the *A'dityas* and Brihaspati, the desired of all, with the adorable (*Angirasas.*)

5. Men desiring him celebrate at sacrifices the youthful Agni, the giver of delight, the invoker of the gods: he, the ruler of the night; has been the diligent envoy of the opulent (institutors of sacrifices) for the worship of the gods.

SUKTA XI. (XI.)

DEITY and metre as before.

GREAT art thou, Agni, the manifester of the solemnity; without thee the immortals do not rejoice: come in the same chariot with all the gods: sit down here the chief, the ministrant priest.

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2. Men offering oblations ever solicit thee the quick-going (to undertake) the office of their messenger, for to him, on whose sacred grass thou sittest with the gods, the days are prosperous.

3. In thee, Agni, thrice in the day, (the priests) make manifest the treasures (of the oblation) for the (benefit of the) mortal donor: worship the gods on this occasion, Agni, as (thou didst) for Manu: be our messenger, our protector against malignity.

4. Agni presides over the solemn rite, over every consecrated oblation: the Vasus approve of his acts; the gods have made him the bearer of the offering.

5. Agni, bring the gods to eat of the oblation: may they, of whom Indra is the chief, be delighted on this occasion: convey this sacrifice to the deities in heaven, and do you ever cherish us with blessings.

SUKTA XII. (XII.)

DEITY and metre as before.

LET us approach with profound reverence the youngest (of the gods), who shines when kindled in his own abodee; who is blazing wonderfully between heaven and earth, and, piously invoked, is coming from every quarter.[1]

2. May that Agni who by his greatness is the overcomer of all evils, who is praised as Jâtavedas in the (sacrificial) chamber, protect us, glorifying him, and affluent (in oblations), from all sin and reproach.

3. Thou art Varuna, thou art Mitra, Agni: the

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1 Sâma-Veda, II. 654—636.

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Vasishthas augment thee with praises; may liberally distributed riches be (extant) in thee and do you ever cherish us with blessings.

SUKTA XIII. (XIII.)

DEITY and metre as before.

OFFER praise and worship to Agni, the enlightener of all, the accepter of pious rites, the destroyer of the *Asuras*: propitiating him, I now present the oblation on the sacred grass to Vaiswânara, the granter of desires.

2. Thou, Agni, radiant with lustre, fillest the heaven and earth (with light) as soon as born: thou, Vaiswânara from whom wealth proceeds, hast by thy might liberated the gods from malevolent (foes[1].

3. When thou art born, Agni, the lord, the circumambient, thou watchest over all creatures as a herdsman over his cattle: be willing, Vaiswânara, to requite our praise, and do you cherish us ever with blessings.

SUKTA XIV. (XIV.)

DEITY as before; the metre of the first verse is *Brihati* of the two others, *Trishtubh*.

LET us, laden with oblations, offer worship with fuel and invocations of the gods to the divine Jâtavedas, to the purely lustrous Agni.

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1 Vaiswânara brahmane vinda gâtum, know, or find, to go according to the prayer or praise; the sense is not very obvious.

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2. May we perform thy rites, Agni, with fuel: may we offer thee adorable Agni, pious praises: may we (gratify thee), ministrant of the sacrifice, with clarified butter; divine Agni, of auspicious lustre, may we (worship thee with oblations.

3. Come to our sacrifice, Agni, with the gods, propitiated by the sanctified oblation: may we be the offerers (of worship) to thee who art divine, and do you ever cherish us with blessings.

SUKTA XV. (XV.)

THE deity as before; the metre is *Gáyatri.*

OFFER the oblation to the present Agni, the showerer (of benefits); pour it into the mouth of him who (bears) us to the nearest relationship.

2. Who, juvenile, wise, the lord of the dwelling, abides with the five classes of men in every dwelling.

3. May he defend for us the wealth that has been acquired, and preserve us from iniquity.[1]

4. May, Agni, to whom as to a (swift) hawk in heaven, I address this new hymn, bestow upon us ample wealth.

5. Of whom, blazing in the front of the sacrifice, the enviable honours are to be seen, like the riches of a man having male offspring.

6. May that most adorable Agni, the bearer of oblations, accept our offering, gratified by our praises.

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1 Sáma-Veda, II. 731.

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7. Divine Agni, the approachable:[1] the lord of men, the invoked of all, we set thee down (upon the altar), the resplendent, the righteously glorified.[2]

8. Blaze, Agni, night and day, that by thee we may be possessed of sacred fires: mayst thou, friendly to us, be righteously praised.

9. Wise men approach thee with sacred rites for the acquirement of riches:[3] perpetual, infinite (praise is addressed to thee).

10. May the bright, radiant, immortal, pure, purifying, adorable Agni, keep off the *Rákshasas*.

11. Son of strength, who art the lord (of all), bestow riches upon us: and may Bhaga give us wealth.

12. Do thou, Agni, give us food along with male issue, and may the divine Savitri, Bhaga and Diti, give us wealth.

13. Preserve us, Agni, from sin: divine (Agni), who art exempt from decay, consume (our) foes with (thy) hottest flames.[4]

14. Do thou, who art irresistible, be to us, for the protection of our prosperity, like the vast spacious, iron-walled cities (of the *Rákshasas*).

15. Uninjurable Agni, dispeller of darkness, preserve us night and day from sin, and from the malevolent.

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1 Nakshya upagantavya; nakshati, vyâpti karma, from naksh, to pervade.

2 Suviram is here interpreted kalyânastotrikam, the object of auspicious or pious praise.

3 The text has only upâksharâ sahasrini, imperishable, thousand-fold, near: the scholiast supplies the substantive vâk, speech or praise, and the prefix upa implies the compound verb upayâti, approaches.

4 Sama Veda, I. 24.

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SUKTA XVI. (XVI.)

DEITY as before; the metre of the odd verses is *Brihati*, of the even, *Satobrihati*.

I INVOKE for you with this hymn, Agni, the son of strength, the kind, the most knowing, the unobstructed:[1] the fit object of sacred rites, the messenger of all the immortals.

2. May he harness his brilliant protecting (steed to his car) when earnestly invoked: may he hasten (to bring the gods): may the sacrificial wealth of the worshippers (proceed to) that deity who is the giver of abundant food, the adorable, the doer of great deeds.[2]

3. The radiance of that showerer (of benefits), repeatedly invoked, rises up, as does the fiery sky-lambent smoke when men kindle Agni.

4. We constitute thee our most renowned messenger: bring the gods to partake (of the oblation): bestow

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1 Aratim gantâram, the goer, or Swâminam, lord; Mahidhara, Yajur-Veda, xv. 32, explains it, either having sufficient understanding, paryâptamatim, or one never desisting from activity, uparamarahitam sadodyamayutam: the verse recurs, also, Sâma-Veda, I. 45. 2. 99.

2 This and the preceding are curiously blended in point of arrangement in the Yajur-Veda, 15. 32—34: also Sama-Veda, II. 100. Mahidhara's interpretation differs in some respects from Sâyana's, especially as regards the last phrase, vasunám devam rádho janánám: Sáyana explains it, tam devam vâsakânâm janânam vasishthánám radho havir-abhigachchhatu, as in the text: he proposes, also, agnir vasunâm dhanânâm madhye devam atyantoprakásamánam dhanam yajamânânam, may Agni who harnesses, &c., be regardful of the brilliant wealth of the worshippers amongst riches. Mahidhara, connecting it with what has preceded, renders the whole Agni goes quickly where the worship of the Vasus, Rudras, and Adityas is celebrated, and the sacrificial wealth of the worshippers is offered.

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upon us, son of strength, all human blessings: whatsoever we solicit of thee.

5. All-desired Agni, thou art the lord of the mansion: thou art the invoker of the gods: thou art the assistant priest:[1] do thou who art wise, present (the oblation to the gods), and partake (of it thyself).[2]

6. Doer of good deeds, bestow treasure upon the institutor of the solemnity, for thou art the bestower of treasure: inspire all the priests at our sacrifice: (prosper him) who, offering worthy praise, is prosperous.[3]

7. Agni, piously invoked, may those devout worshippers be dear to thee, who are liberal, opulent, and the bestowers upon man of herds of cattle.[4]

8. Strength-bestowing Agni, protect from the oppresser and the revilers those in whose dwelling Ila, butter-handed, sits down satisfied,[5] and grant to us felicity long renowned.

9. The most wise Agni is the bearer (of oblations) as the mouth of the gods with his graceful tongue (of

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1 The Potri: he had just been called the Hotri.

2 Sáma-Veda, 1. 61.

3 Susanso yascha dakshate, offering good praise, may indicate either a son or the Hotri, according to Sâyana, who completes the phrase thus, yo vardhate tam vardhaya, increases him who increases.

4 Yantáro ye maghaváno janànàm urvàn dayanta gonàm, is rendered by Mahidhara, may those who amongst men, are self-restrained, opulent, and donors of butter and offerings; translating urvan annavisesham purodâsâdin, and understanding by gonàm the products of the cow. Yajur-Veda, 33. 14: also Sâma-Veda. 1. 38.

5 Ilâ ghritahastâ: the name is explained, annarupá havir-lakshana devi, a goddess, the impersonation of food. that is, of sacrificial food, or the oblatian personified.

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flame): bring riches, Agni. to the affluent (in sacrifices): encourage the donor of the oblation.

10. Youngest (of the gods), protect with thy protections from iniquity, (and reward) with numerous cities those who, through the desire of extended fame, bestow riches, comprehending horses and treasures.

11. The divine Agni, the giver of wealth, desires the ladle filled full. Pour out (the contents), and replenish (the vessel),[1] and then the deity bears (your oblations to the gods).

12. The gods have made the wise (Agni) the ministrant priest, and bearer of the sacrifice. Agni gives to the man who performs the prescribed rite and presents (the offering), wealth, and virtuous male prosterity.[2]

SUKTA XVII. (XVII.)

THE deity as before; the metre is *Trishtubh*, in half stanzas.

BE kindled, Agni, with suitable fuel: let the (priest) strew the plentiful sacred grass.

2. Let the willing doors (of the chamber of sacrifice) be thrown open; bring hither the willing gods.

3. Agni Játavedas, repair to the gods, worship

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1 Udvá sinchadhwam upa vâ prinadhwam, and sprinkle and fill up, is the whole of the text: the scholiast would seen to apply the first to the vessel, and second to Agni, Dhruva grahena hotri, tve twayi chamasam purayata, cha Agnaye Somam yachchhata, ityarthah: the meaning is, both fill the vessel with the dhruvagraha and present the Soma to Agni. Sáma-Veda, I. 55. 2. 863.

2 Sâma-Veda, 2. 864.

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them with the oblation, render them pleased by the sacrifice.

4. May Jâtavedas render the immortal gods pleased by the sacrifice: let him sacrifice (to them). and gratify them with (praise).

5. Bestow upon us, sage Agni, all desired (riches): may the blessings (vouchsafed) to us this day be sacrificed.

6. The gods have made thee, Agni, who art the son of strength, the bearer of the oblation.

7. May we be the presenters (of offerings) to thee who art divine: and thou the mighty one, being solicited, bestow upon us treasures.

ANUVA'KA II.

SUKTA I. (XVIII.)

THE deity is Indra; the metre, *Trishtubh.*

OUR forefathers, Indra, glorifying thee, have obtained all desirable (riches); in thy gift[1] are cows easy to be milked, and horses, and thou art the liberal donor of wealth.

2. Thou dwellest with thy glories like a Raja with his wives; Maghavan, who art wise and experienced, (reward our) praises with the precious metals,[2] with cows, with horses: conduct us who are dependent on thee for riches.

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1 Literally, in thee, tve, twayi.

2 Pisa, silver or gold, and the like; rupena hiranyâdinâ vâ, or rupa may mean beauty.

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3. These gratifying and pious hymns, emulous (in earnestness), are addressed on this occasion to thee: may the path of thy riches lead downwards: may we, Indra, (diligent) in thy praise, enjoy felicity.

4. Desirous of making thee like a milch-cow at pasture, Vasishtha has let loose his prayers to thee: evey one of my people proclaims thee the lord of cattle: may Indra be present at our praises.

5. The adorable Indra made the well-known deep waters (of the *Parushni*) fordable for Sudàs, and converted the vehement awakening imprecation of the sacrificer into the calumniation of the rivers.[1]

6. Turvasa, who was preceding (at solemn rites), dilligent in sacrifice, (went to Sudâs) for wealth; but like fishes[2] restricted (to the element of water), the *Bhrigus* and *Druhyus* quickly assailed them: of these

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1 Sardhantam simyum uchathasya sâpam sindhunám akrinod asastih, is explained, utsáhamânam bodhhamânâm stotuh sâpam abhisastih sindhunám akarot, he made the exerting awakening curse of the praiser the imprecations of the rivers: some legend is perhaps alluded to, but it is not detailed: the only other explanation furnished by Sáyana is viswarupodbhavam átmano abhisápam, the imprecation on him (Indra) had its birth in Viswarupa.

2 The legend such as it is, is very obscurely told: as Indra saved one of the two, Sudàs, Sâyana infers he slew the other, Turvasam abadhit, but why does not appear: nor does it follow from another proposed rendering, understanding by Matsyâso nisitah, not fishes limited to water, but the people of the country Matsya attacked by Turvasa, tena matsyajanapadà bàdhitàh: again, the expression, Srushtim chakruh, as applied to the Bhrigus, is rendered either A'suprâptim chakruh or sukham Turvasasya chakruh, making the Bhrigus and Druhyus the allies of Turvasa.

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two everywhere going, the friend (of Sudás, Indra) rescued his friend.

7. Those who dress the oblation, those who pronounce auspicious words, those who abstain from penance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice),[1] glorify that Indra, who recovered the cattle of the *Arya* from the plunderers, who slew the enemies in battle.

8. The evil-disposed and stupid (enemies of Sudás), crossing the humble *Parushni* river, have broken down its banks; but he by his greatness pervades the earth, and Kavi, the son of Chayamána, like a falling victim, sleeps (in death).[2]

9. The waters followed their regular course to the *Parushni*, nor (wandered) beyond it: the quick courser (of the king) came to the accessible places, and Indra made the idly-talking enemies, with their numerous progeny, subject among men (to Sudâs).[3]

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1 The terms so rendered are severally, according to the scholiast, denominations of persons assisting at religious rites, *viz.*, Pakthâsah, the havishâm pàchakàh, cooks of the butter offered in oblation; 2. Bhalânasah, bhadra váchinah, speakers of that which is lucky; 3. Alinâsah, tapobhir apravriddhàh, not eminent by austerities; 4. Vishâninah, having black horns in their hands for the purpose of scratching kanduyanàrtham, the same as dikshitâh, having undergone the preliminary purification called Dikshà; and 5. Sivàsah, yàgàdinà sarvasya lokasya sivakaràh, the makers happy of all people by sacrifice and the like.

2 Killed by Sudâs: the application of these incidents to whom is entirely the work of the scholiast.

3 Indra is said to have repaired the banks of the river so that the waters—iyur artham na nyartham—went to their object, that is, their former bed, not below or beyond it: the enemies Amitràn are called vadhrivâchah, which Sáyana explains jalpakân.

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10. They who ride on parti-coloured cattle, (the *Maruts*), despatched by Prisni, and recalling the engagement made by them with their friend (Indra), came like cattle from the pasturage, when left without a herdsman; the exulting *Niyut* steeds brought them quickly (against the foe.)

11. The hero Indra created the *Maruts* (for the assistance of the *Raja*), who, ambitious of fame, slew one-and-twenty of the men on the two banks (of the *Parushni*), as a well-looking priest lops the sacred grass in the chamber of sacrifice.

12. Thou, the bearer of the thunder-bolt, didst drown Sruta, Kawash, Vriddha and afterwards Druhyu, in the waters: for they, Indra, who are devoted to thee, and glorify thee, preferring thy friendship, enjoy it.

13. Indra, in his might, quickly demolished all their strongholds, and their seven (kinds of) cities:[1] he has given the dwelling of the son of Anu to Tritsu: may we, (by propitiating Indra), conquer in battle the ill-speaking man.[2]

14. The warriors of the Anus and Druhyus, intending (to carry off the) cattle, (hostile) to the pious (Sudás) perished to the number of sixty-six thousand six hundred and sixty:[3] such are all the glorious acts of Indra.

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1 Puraḥ sapta would be rather seven cities; but Sâyana renders it nagaraiḥ sapta prakárâḥ: perhaps the last should be praâkàrah, seven-walled.

2 Jeshma puruṃ manushyam mridhravácham, which we have had before in the same sense of speaking imperfectly or barbarously: Sàyana here renders it bàdhavàcham, which is rather equivocal, but may mean threatening, whose speech is obstructive or adverse.

3 The enumeration is very obscurely expressed, shashtih satâ shat sahasrâ shashtir adhi shat, literally, sixty hundreds, six

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15. These hostile *Tritsus*, ignorantly contending with Indra, fled, routed as rapidly as rivers on a downward course, and being discomfited, abandoned all their possessions to Sudâs.

16. Indra has scattered over the earth the hostile rival of the hero (Sudás), the senior of Indra, the appropriator of the oblation: Indra has baffled the wrath of the wrathful enemy, and the (foe) advancing on the way (against Sudâs) has taken the path of flight.

17. Indra has effected a valuable (donation) by a pauper: he has slain an old lion by a goat: he has cut the angles of the sacrificial post with a needle:[1] he has given all the spoils (of the enemy) to Sudâs.

18. Thy numerous enemies, Indra, have been reduced to subjection: effect at some time or other the subjugation of the turbulent Bedha,[2] who holds men praising thee as guilty of wickedness: hurl, Indra, thy sharp thunder-bolt against him.

19. The dwellers on the *Yamunâ* and the *Tritsus* glorified Indra when he killed Bheda in battle: the *Ajas* the *Sighrus*, the *Yakshas*, offered to him as a sacrifice the heads of the horses (killed in combat).[3]

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thousands, sixty, with six more: Sàyana understands by satáni, thousands, sahasrânityartham.

1 Sàyana says, these three impossible acts are specified as illustrations of the wonderful power of Indra, to whom they are possible.

2 Bheda, who breaks or separates, may mean, Sàyana says, an unbeliever, nástika; or it may be the name of an enemy of Sudàs.

3 Balim sirshàni jabhrur-aswyáni may mean also, according to the scholiast, they presented the best horses taken; but bali more usually imports a sacrifice.

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20. Thy favours, Indra, and thy bounties, whether old or new, cannot be counted like the (recurring) dawns: thou hast slain Devaka, the son of Manyamána, and of thine own will hast cast down Sambara from the (mountain).

21. Parásara, the destroyer of hundreds[1] (of *Rákshasas*), and Vasishtha, they who, devoted to thee, have glorified thee in every dwelling, neglect not the friendship of thee (their) benefactor: therefore prosperous days dawn upon the pious.

22. Praising the liberality of Sudás, the grandson of Devavat, the son of Paijavana, the donor of two hundred cows, and of two chariots with two wives, I, worthy (of the gift), circumambulate thee, Agni, like the ministrant priest in the chamber (of sacrifice).

23. Four (horses), having golden trappings, going steadily on a difficult road, celebrated on the earth, the excellent and acceptable gifts (made) to me by Sudás,[2] the son of Pijavana, bear me as a son (to obtain food and progeny.

24. The seven worlds praise (Sudás) as if he were Indra: him whose fame (spreads) through the spacious heaven and earth: who, munificent, has distributed (wealth) on every eminent person, and (for whom the flowing (rivers) have destroyed Yudhyámadhi in war.

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1 Satayàtu; that is, Sakti, the son of Vasishtha, the father of Parâsara. Vishnu Purana, p. 4, and note.

2 Smaddishtayah, an epithet of Aswah, understood, is explained, prasastâtisarjanasraddhâdidânângayuktâ, being or having part of a donation made in the belief of presenting what is excellent.

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25. *Maruts*, leaders (of rites) attend upon this (prince) as you did upon Divodâsa, the father of Sudâs: favour the prayers of the devout son of Pijavana and may his strength be unimpaired, undecaying.

SUKTA II. (XIX.)

Deity and metre as before.

INDRA, who is formidable as a sharp-horned bull, singly expels all men (from their stations): thou who art the (despoiler) of the ample wealth of him who makes no offerings art the giver of richers to the presenter of frequent oblations.

2. Aiding him with thy person, Indra thou hast defended Kutsa in combat when thou hadst subjugated Dâsa, Sushna and Kuyava, giving (their spoil) to that son of Arjuni.

3. Undaunted (Indra), thou hast protected with all thy protections Sudâs, the offerer of oblations: thou hast protected in battles with enemies for the possession of the earth Trasadasyu, the son of Purukutsa, and Puru.

4. Thou, the lord of horses, who art honoured by men, hast destroyed, along with the *Maruts*, numerous enemies at the sacrifice to the gods; thou hast put to sleep with the thunder-bolt the Dasyus, Chumuri and Dhuni, on behalf of Dabhiti.

5. Such, wielder of the thunderbolt, are thy mighty powers, that when thou hadst quickly destroyed ninety and nine cities, thou hast occupied the hundredth as a place of abode: thou hast slain Vritra: thou hast also slain Namuchi.

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6. Thy favours, Indra, to Sudâs, the donor (of offerings), the presenter of oblations, are infinite: showerer (of benefits), I yoke for thee (thy vigorous) steeds: may our prayers reach thee who art mighty, to whom many rites are addressed.

7. Powerful Indra, lord of horses, let us not be exposed at this ceremony, addressed to thee, to the murderous despoiler: protect us with impregnable defences: may we be held dear among thy worshippers.

8. May we, Maghavan, leaders in thy adoration, regarded as dear friends, be happy in our homes: about to bestow felicity upon Atithigwan, humiliate Turvasa; (humiliate) the son of Yadu.

9. The leaders (of rites), reciters of prayers, offer, Maghavan, prayers devoutely for thy adoration: they by their praises have appropriated the wealth of the niggards: select us (as the objects) of thy friendship.[1]

10. Chief leader (of rites), these praises of men addressed to thee revert to us, who are the offerers of (sacrificial) riches: do thou be propitious to such men (Indra), in conflicts with enemies: be their friend, their hero, and protector.

11. Hero, Indra, glorified on the present occasion, and propitiated by praise, be amplified in thy person for our protection: bestow upon us food and habitations: and do you ever cherish us with blessings.

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1 Ye te havebhir, vi panin adâsan: the connexion of havebhir, stotraih with what follows is not very obvious: the rest is explained, apradânasilân vanijo api dhanâni viseshenàdàpayan, they have made to give, or have mulcted, especially in their riches, those traders who are not donors of offerings.

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ADHYAYA III.

MANDALA VII. (*Continued*).

ANUVAKA II. (*Continued*).

SUKTA III. (XX.)

THE deity is Indra; the metre *Trishtubh*.

THE fierce and powerful (Indra) has been born for heroic (deeds): friendly to man, he is the accomplisher of whatever act he undertakes to perform; ever youthful, he invests the (sacrificial) hall with defences (against interruption): be our preserver, Indra, from heinous sin.

2. Indra, dilating in bulk, is the slayer of Vritra: the hero defends his worshipper promptly with his protection, whether he be the giver of dominion to Sudâs, or the donor repeatedly of wealth to the offerer of (oblations).

3. A warrior who turns not back in battle, a combatant, one engaged in tumults, a hero, victorious over (his) foes from birth, invincible, of great vigour, this Indra scatters (hostile) hosts and slays all (his adversaries.

4. Opulent Indra, thou hast filled both heaven and earth with thy magnitude, thy energies: Indra, the lord of horses, brandishing the thunder-bolt, is gratified at sacrifices by the (sacrificial) food.

5. (His) progenitor begot Indra, the showerer (of benefits) for (the purpose of) war: his mother brought him forth the benefactor of man: the leader of armies who is chief over men, he is the lord, the conqueror, the recoverer of the kine, the subduer of foes.

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6. He who devotes his mind to the terrible Indra never falls (from his condition), nor will he perish: the protector of sacred rites, the progeny of sacrifice, bestow riches on him who offers to Indra praises and prayers with sacrifices.

7. That (wealth), Indra, which the prior has given to the posterior: which the elder may accept from the younger:[1] with which (the son) yet living dwells far away (separated from his father), confer, wonderful Indra, such precious riches upon us.

8. May the man who is dear to thee, Indra, present (oblations): may he be thy friend, wielder of the thunderbolt, he (assiduous) in donations: may we be abounding in food through this favour of thee who art devoid of cruelty, (may we be in the enjoyment of) a dwelling giving shelter to men.

9. For thee, Maghavan, this showering *Soma* (libation) cries aloud: to thee the worshipper has recited praises: the desire of riches has fallen upon thine adorer, do thou therefore, Sakra, bestow quickly upon us wealth.

10. Enable us, Indra, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer (thee oblation): may there be power in thine adorer (to repeat) many laudations:[2] and do you ever cherish us with blessings.

---

1 Yad Indra purvo aparáya sikshan, what the father has given to the son, or the elder to the younger brother: and so in the next case, that which the father receives from the son, or the elder brother from the younger.

2 Vasvi shu te jaritre astu sakhih is explained atyanta prasastàsu stutishu tava stotre sámarthyam astu, as in the text.

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SUKTA IV. (XXI.)

THE deity and metre as before.

THE bright sacrificial food mixed with curds and milk has been poured out: Indra delights in it from his birth: lord of bay horses, we wake thee up with sacrifices, acknowledge our praises in the exhilaration of the *Soma* beverage.

2. They repair to the sacrifice, they strew the sacred grass: the (grinding) stones at the ceremony are of difficultly suppressed noise: famous priests, whose voices are heard far off, bring the stones from the interior of the dwelling.

3. Thou, hero, hast enabled the many waters arrested by Ahi to flow: by thee the rivers rushed forth like charioteers: all created worlds trembled through fear of thee.

4. The formidable (Indra), knowing all actions beneficial to man, intimidated those (*Asuras*) by his weapons: Indra, exulting, shook their cities: armed with his thunderbolt he slew them in his might.

5. Let not the *Rákshasas*, Indra, do us harm:[1] let not the evil spirits do harm to our progeny, most powerful (Indra): let the sovereign lord, (Indra), exert himself (in the restraint) of disorderly beings, so that the unchaste[2] may not disturb our rite.

6. Thou, Indra, by thy function, presidest over the beings (of earth): all the regions (of the world) do

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1 Na vandanâ vedyâbhih are rendered by Sáyana vandanâni, rakshânsi, and prajâbhyah.

2 Sisnadevâh, abrahmacharyá ityarthah, following Yâska, iv. 19, but it may have the sense of those who hold the Linga for a deity.

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not surpass thy magnitude: by thine own strength thou hast slain Vritra: no enemy has effected thy destruction in battle.

7. The older deities have confessed thy vigour superior to their destructive strength.[1] Indra having subdued his foes, gives the rich spoils (to his worshippers): they invoke Indra to obtain food.

8. The worshipper has invoked thee the sovereign Indra, for protection: protector of many, thou hast been to us the guardian of great good fortune: be our defender against every overpowering (assailant) like to thee.

9. May we, daily increasing in reverence, be (regarded), Indra, (as) thy friends: through the protection of thee, surpasser in greatness, may (thy worshippers) repulse the attack of the foe in battle, the strength of the malevolent.

10. Enable us, Indra, (to partake of) food granted by thee, as well as those who, opulent (in sacrificial presentations), spontaneously offer the (oblations): may there be ability in thine adorer (to repeat) many laudations: and do you ever cherish us with blessings.

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1 Devâ chit purve, the Asuras, who, in the received mythology, are considered as older than the gods. The construction is somewhat obscure, asuryàya kshatrâya anumamire sahânsi; anu, Sáyana says, implies inferiority or privation, according to the Sura of Panini: Hine, 1. 4. 86 they have confessed inferiority to thy strength: tava balebhyo hinâ mamire; asurâya, he renders, baláya, to strength, and kshatráya he derives from kshadi, to injure, himsáyám.

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SUKTA V. (XXII.)

THE deity as before; the metre of the eight stanzas is *Virâj* of the last, *Trishtubh.*

DRINK, Indra, the *Soma*: may it exhilarate thee, that which the stone tightly held like a horse (by the reins), by the arms of the grinder, has expressed, lord of bay horses, for thee.[1]

2. May the exhilarating beverage which is fit for and suitable to thee, by which, lord of bay horses, thou slayest Vritras, exhilarate thee, Indra, abounding in riches.[2]

3. Understand thoroughly, Maghavan, this my speech, this praise of thee, which Vasishtha recites; be pleased by these prayers at the sacrifice.

4. Hear the invocation of the (grinding) stone, (of me)[3] repeatedly drinking (the *Soma*), comprehend the hymn of the adoring sage, and, friendly (with us), take to thy near consideration these adorations.[4]

5. Knowing of thy strength, I refrain not from the praise nor from the glorification of thee, the destroyer (of foes), but ever proclaim thy special care.

6. Many are the sacrifices offered, Maghavan, to thee amongst mankind; constantly does the worshipper

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1 Sâma-Veda, I. 398, II. 277.

2 Sâma-Veda, II. 278, 279.

3 Srudhi havam vipipânasya adreh, the scholiast inserts, mama as vipapâna, the frequentative of pâ, to drink, explained vipitavat or vipivat, would be not a very appropriate epithet of adri.

4 Krishwr duvânsi antamâ sachema, is explained imâni paricharanâni antikatamâni buddhisthâni sahâyabhuta san kuru, the explanation is not very intelligible.

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indeed invoke thee; therefore be not far, nor be a long time from us.[1]

7. To thee, hero, I indeed offer these sacrifices, to thee I address these elevating praises: thou art to be in all ways invoked by the leaders (of rites).

8. Indra, of goodly aspect, none attain the greatness of thee who art to be honoured, nor, fierce Indra, thy heroism nor thy wealth.

9. May thy auspicious regards, Indra, be directed towards us, as they have been to those pious sages, ancient or recent, who have originated (thy) praises, and do you ever cherish us with blessings.

SUKTA VI. (XXIII.)

THE deity as before; the metre is *Trishtubh*.

(THE sages) have offered prayers to (Indra) for food; worship Indra, Vasishtha, at the sacrifice: may that Indra (who has spread out all (the regions) by his might, be the hearer of my words when approaching him.

2. When, Indra, the plants grow up, the sound (of praise)[2] acceptable to the gods, (uttered) by the worshipper, has been raised: by no one among men, is his own life understood; convey us beyond all those sins (by which life is shortened).

3. I harness (by praises) the kine-bestowing chariot (of Indra) with his horses: (my) prayers have

1 This and the two preceding occur Sâma-Veda, II. 1148—1150.

2 Yachchhurudho irajyanta is explained oshadhyo vardhante: in a former passage surudh was interpreted, a cow.

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reached him who is pleased (by devotion): he has surpassed in magnitude heaven and earth, slaying the unresisting enemies.[1]

4. May the waters increase like young: may thy worshippers, Indra, possess water (in abundance): come like the wind with the *Niyut* steeds, for thou, (propitiated) by holy rites, verily bestowest upon us food.[2]

5. May these inebriating draughts exhilarate thee, Indra: bestow upon the praiser (a son vigorous and wealthy): for thou alone amongst the gods art compassionate to mortals: be exhilarated here at this sacrifice.

6. In this manner the *Vásishthas* glorify with hymns Indra, the showerer, the bearer of the thunderbolt: may he so glorified grant us wealth, comprising male posterity and cattle: and do you ever cherish us with blessings.[3]

SUKTA VII. (XXIV.)

DEITY and metre as before.

A PLACE has been prepared for thee in the sacrificial chamber: proceed to it, invoked of many, along with the leaders (of rites, the *Maruts*), inasmuch as thou art

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1 Vritrânyaprati jaghanvàn: the meaning of aprati is not very obvious: Sàyana explains it, dwandwáni, towfold doubled.

2 Yajur-Veda, 33. 18: Mahidhara gives a totally different meaning to the first phrase, âpaschit pipyuh staryo na gàvah, the waters augment the Soma juice as those Vaidik texts by which the Some is effused.

3 Yajur-Veda, 20. 54: the concluding phrase, which has so often occured, Mahidhara considers addressed to the priests, yuyam Ritwijah.

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our protector, (promote our) prosperity; grant us riches: be exhilarated by the *Soma*.

2. Thy purpose, Indra, is apprehended, thou who art mighty in the two [(words):[1] the *Soma* is effused: the sweet juices are poured (into the vessels): this perfect praise uttered with loosened tongue propitiates Indra with repeated invocations.

3. Come, Rijishin, from the sky, or from the firmament, to this sacred grass, to drink the *Soma*: let thy horses bear thee who art vigorous to my presence to (receive my) praise and for (thine) exhilaration.

4. Lord of bay steeds, propitiated by our praise, come to us with all thy protections, sharing in satisfaction, handsome chinned, with the ancient (*Maruts*), overthrowing repeatedly (thy) foes, and granting us a strong and vigorous (son).

5. This invigorating praise, like a horse attached to a car, has been addressed to thee who art mighty and fierce, the up-bearer (of the world): this thine adorer desires of thee, Indra, riches: do thou grant us sustenance notorious as thy sky in heaven.[2]

6. In this manner, Indra, satisfy us (with the gift) of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent (in offerings) food with male descendants: do you ever cherish us with blessings.

---

1 Dwibharâ, according to the scholiast, should be dwibarhasah, agreeing with te-dwayoh sthànayoh pari vridhasya tava mano grihitam, the mind of thee who art enlarged in both places is apprehended: what places is not explained; perhaps heaven and earth may be intended.

2 Diviva dyám adhi na sromatam dhàh: the scholiast gives no explanation of the comparison: sromatam he interprets sravaniyám, applicable either to food or fame.

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SUKTA VIII. (XXV.)

DEITY and metre as before.

FIERCE Indra, when animated by like fierce armies, encounter them; let the bright (weapon) wielded by the arms of thee who art mighty and the friend of man descend for our protection; let not thy all-pervading mind wander (away from us).

2. Destroy, Indra, our adversaries in battle, those men who overpower us; remove far from us the calumny of the reviler; bring to us abundance of treasures.

3. May hundreds of thy protections, handsome-chinned, be (secured) to the liberal donor (of oblations); may thousands of blessings bestowed (upon me) as well as wealth: cast the fatal weapon on the mischievous mortal: grant us food and wealth.[1]

4. I am (in dependence), Indra, upon the acts of such as thou art, upon the liberality of a protector, hero, such as thou: vigorous and fierce Indra, give us a dwelling for all our days: lord of bay steeds, do us no harm.

5. These (*Vasishthas*) are offering grateful (adoration) to the lord of bay steeds, soliciting the strength assigned by the gods to Indra: make our enemies, Indra, easy to be overcome, and may we, safe from peril, enjoy abundance.

6. In this manner, Indra, satisfy us with the gift of desirable (wealth): may we repeatedly experience thy great favour: bestow upon us who are opulent in offerings food with male descendants: do you ever cherish us with blessings.

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1 Dyumnam may mean either food or fame. Nir. v. 5.

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SUKTA IX. (XXVI.)

DEITY and metre as before.

THE *Soma* uneffused delights not Indra: the effused juices please not Maghavan, unaccompanied by prayer: therefore I offer to him the praise that he may be pleased with; that, like a prince, may he listen to a novel (strain).

2. The *Soma* effused with reiterated prayer delights Indra: effused juices, (offered) with repeated praise, (exhilarate) Maghavan: therefore (the priests), combining together and making like exertion, invoke Indra for protection, as sons (apply) to a father.

3. Such exploits as his worshippers, when the *Soma* is effused, proclaim that he has achieved, let him now perform: may Indra, equal (to the task) and unaided, possess all the cities (of the *Asuras*) as a husband his wives.

4. Such have they proclaimed him: Indra is still celebrated as the distributor of riches, the transporter (beyond calamity), of whom many and emulous are the protections: may acceptable benefits attend us.

5. Thus does Vasishtha glorify Indra, the showerer (of benefits) upon the worshippers for the preservation of mankind: bestow upon us, (Indra), thousands of viands: do you ever cherish us with blessings.

SUKTA X. (XXVII).

DEITY and metre as before.

MEN invoke Indra in battle when those actions which lead to victory are performed: do thou who art a hero, the benefactor of man, the desirer of prowess,

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place us in possession of pastures abounding with cattle.[1]

2. Indra, who art the invoked of many, give to those men who are thy friends that strength which, Maghavan is thine: thou, Maghavan, (hast forced open) the firm (shut, gates of cities):[2] discover discriminator (of truth), the treasure now concealed.

3. Indra is lord of the earth and of men: (his is) the various wealth that exists upon the earth: thence he gives riches to the donor (of oblations): may he, glorified by us, bestow upon us wealth.

4. May the affluent and liberal Indra, upon being invoked together (with the *Maruts*), quickly bestow food for our preservation, he whose unlimited, experienced liberality yields desirable (wealth) to those men (who are his) friends.

5. Indra, grant quickly wealth for our enrichment: may we attract thy favour by our adoration: granting us (riches), comprising cattle, and horses, and chariots: do you ever cherish us with blessings.

SUKTA XI. (XXVIII.)

DEITY and metre as before.

INDRA, who art wise, come to our adoration: let thy horses harnessed be before us: gratified of all (men), all mortals severally invoke thee: hear therefore our (invocations).

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1 Sàma-Veda, I. 318.

2 The text has only twam hi dridhà maghavan, thou Maghavan, verily the firm (plur. acc. fem.)

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2. Endowed with strength, since thou grantest the prayers of the *Rishis*, let thy greatness, Indra extend to thine invoker: and as, fierce deity, thou holdest the thunderbolt in thy hand, then formidable by thy exploits thou hast become invincible.

3. Since, Indra, by thy guidance, thou hast conducted men, thy zealous worshippers, over heaven and earth,[1] thou art born to (bestow) great wealth and strength, whence the presenter of offerings overcomes him who offers them not.

4. Grant us, Indra, with these days, (wealth), for unfriendly men approach: may the untruth which the wise and sinless Varuṇa observes in us, (through thy favour, Indra),[2] doubly disappear.

5. Let us glorify that opulent Indra, that he may give us great and valuable riches, he who is the chief protector of the pious rites of the worshipper: do you ever cherish us with blessings.

SUKTA XII. (XXIX.)

DEITY and metre as before.

THIS *Soma* is poured out, Indra, for thee: come, lord of bay steeds, to that dwelling (where it is prepared:

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1 Nrin na rodasi san ninetha: the verb is explained sangamayasi, thou bringest together; divi prithivyâm cha stotrin pratishthâpayasi, thou establishest the worshippers in heaven and in earth: no notice is taken of the particle na: but it cannot well be the negative.

2 Dwitâ avasât: the verb is explained by vimochana, loosing, setting free; but there is no explanation of dwitâ or dwidhá, twofold: perhaps it may mean now and hereafter, or body and mind, or word and deed.

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drink of the plentifully-effused and grateful libation): give us, Maghavan, when solicited for them riches.

2. Magnified hero, Indra, approving of the sacred rite, come to us speedily with thy steeds: be exhilarated at this sacrifice: hear these our prayers.

3. What satisfaction is there to thee from our hymns? when, Maghavan, may we indeed present to thee (oblations)? I expatiate in all praises addressed to thee: hear, Indra, these my invocations.

4. Friendly to man were those of the ancient *Rishis* whose praises thou hast listened to; therefore I repeatedly invoke thee, Maghavan: thou, Indra, art well affected towards us as a parent.

5. Let us glorify that opulent Indra, that he may give us vast and valuable riches, he who is the chief protector of the religious rites of the worshipper: do you ever cherish us with blessings.

SUKTA XIII. (XXX.)

DEITY and metre as before.

DIVINE and powerful (Indra), come to us with thy strength: be the augmenter of our riches: be to us, king of men, wielder of the thunderbolt, for (a source of) vigour, of great prowess, hero, of manhood.

2. Warriors invoke thee, worthy to be invoked, in the variously clamorous (strife),[1] for (the safety of

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1 Vivâchi is explained vividha vacho yasmin prádhurbhavanti tasmin yuddhe, in that war or combat in which many words are manifested: the nominative Surâ, heroes, gives plausibility to the interpretation.

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their) persons, and for the (long) enjoyment of the sun:[1] thou art a fit leader over all men: humble our enemies by the fatal (bolt).

3. When, Indra, fortunate days arise, when thou advancest thine emblem in battles, the strong Agni, the invoker of the gods, summoning the gods hither for our benefit, sits down on the sacred grass.

4. We, divine Indra, who are thine, are they, hero, who are praising thee and offering rich libations: grant to (thy) pious (worshippers) an excellent abode: and may they, prosperous, attain old age.

5. Let us glorify the opulent Indra, that he may give us vast and valuable riches: he who is the chief protector of the religious rites of the worshippers: do you ever cherish us with blessings.

SUKTA XIV. (XXXI.)

THE deity as before; the metre is *Gâyatri*, except in the eleventh, and twelfth stanzas, in which it is *Virâj*.

SING, friends, an exhilarating hymn to Indra, the lord of bay steeds, the drinker of the *Soma*.[2]

2. Repeat to the liberal Indra such brilliant praise as other (men repeat): let us offer it to him who is affluent in truth.

3. Do thou, Indra, be willing to give us food: be

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1 Suryasya sâtun, chirakâla, prâptyartham, for the sake of having long life: Ayur atra surya vivakshitah, Surya here expresses life.

2 Sâma-Veda, I. 156. II. 68.

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willing, Satakratu, to give us cattle: be willing, donor of dwellings, to give us gold.[1]

4. Devoted to thee, showerer (of benefits), we glorify thee: be cognisant, giver of dwellings, of this our praise.[2]

5. Indra, who art lord, subject us not to the reviler, to the abuser, to the withholder of offerings: may my worship verily (find favour) with thee.[3]

6. Slayer of enemies, thou, Indra, art our armour, vast and our preceder in battle: with thee for my ally I defy (the foe).

7. Thou verily art great; and heaven and earth abounding with food, respect, Indra, thy strength.

8. May the praises of thine adorers, accompanying thee (wherever thou goest), such as thou art, and spreading around with radiance, reach thee.

9. The ascending libations proceed, Indra, to thee abiding in heaven, of goodly aspect: men bow in reverence before thee.

10. Bring (libations) to the great (Indra), the giver of great (wealth): offer praise to the wise Indra: fulfiller (of the desires) of men, come to the people offering many (oblations).[4]

11. The sages engender sacred praise and (sacrificial) food for the wide-pervading, mighty Indra: the prudent impede not his functions.[5]

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1 Sâma-Veda, II. 67.

2 Sâma-Veda, I. 132.

3 Twe api kratur mama, in thee even my act, means, says Sâyana, asmadiyam stotram bhavachchitte pravisatu, may my praise enter into thy heart.

4 Sama-Veda, I. 118: II. II. 1143.

5 Sama-Veda, I. 114).

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12. Praises truly enable the universal monarch, Indra, whose wrath is irresistible, to overcome (his foes): urge thy kinsmen, (worshipper, to glorify the lord of bay steeds.[1]

SUKTA XV. (XXXII.)

THE deity is as before, Indra; the *Rishi* is Sakti, the son of Vasishtha, untill his death, when Vasishtha takes up the hymn and finishes it; the metre of the odd verses is *Brihati*, that of the even, *Satobrihati*, except in the third, in which it is *Viraj* of two *pàdas*: several of the stanzas of this hymn, recited at the mid-day sacrifice on the twenty-fourth day of the *Agnishtoma* ceremony, are called *Pragáthas*.

LET not, Indra, (other) worshippers detain thee far from us: come from whatever distance to our assembly: present at this ceremony, hear our prayers.[2]

2. When the libation is effused for thee, these offerers of sacrifice swarm like flies round honey: the pious praisers, desiring riches, fix their hope upon Indra, like a foot upon a chariot.[3]

3. Desirous of riches, I call upon the benevolent wielder of the thunderbolt, as a son upon a father.

4. These *Soma* Juices, mixed with curds, are poured out to Indra: come, wielder of the thunderbolt, with thy horses to our dwelling, to drink there for (thine) exhilaration.[4]

5. May Indra, whose ear is ready to hear, listen to the suppliant for riches, and never disappoint our

1 *Ibid.* II. 1145.
2 *Ibid.* I. 384; II. 1025.
3 *Ibid.* II. 1026.
4 Sâmà-Veda, I. 293.

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prayers: he who is the giver of hundreds and thousands: may no one ever hinder him when willing to give.

6. Slayer of Vritra, the hero who offers sacrifices to thee, who eagerly approaches thee (with praises), he, (protected) by Indra, is unresisted (by any one), and is honoured by men.

7. Be a defence, Maghavan, to the wealthy (offerers of oblations), for thou art the dicomfiter of (our) adversaries: may we divide the spoil of the enemy slain by thee: do thou, who art indestructible, bring it to our dwelling.

8. Pour out the libation to Indra, the thunderer, the drinker of the *Soma*: prepare the baked (cakes) to satisfy him: do (what is agreeable to him), for he betows happiness on (the worshipper) who pleases him.[2]

9. Offerers of the libation, do not hesitate: be active: sacrifice to the mighty benefactor for the sake of riches: the assiduous worshipper conquers (his enemies), dwells in a habitation, and prospers: the gods favour not the imperfect rite.[3]

10. No one overturns, no one arrests, the chariot of the liberal sacrificer: he, of whom Indra is the protector, of whom the *Maruts* (are the defenders), will walk in pastures filled with cattle.

11. Let the man of whom thou, Indra, art the protector, invigorating (thee with praise), enjoy (abun-

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1 *Ibid.* 1. 285.

2 Na devásah karatnave: karatnuh is explained kutsita kriyà, bad or defective act of religion: the scholiast seems to render it, men do not become gods by such means, devâ na bhavanti.

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dant) food: be[1] the preserver, hero, of our chariots, (the preserver) of our people.

12. Verily (Indra's) share (of the *Soma*) exceeds (that of other deities) like the wealth of the victorious: enemies overcome not him, who is the lord of bay steeds, who gives strength to the offerer of the libation.

13. Address (to Indra), amongst the gods, the ample well-uttered, and graceful prayer: many bonds entangle not him who, by his devotion, abides in Indra.

14. What mortal, Indra, injures him who has thee for his support? he who offers thee (sacrificial) food, Maghavan, with his faith, he obtains food on the day of the libation.[2]

15. Animate (those men) for the destruction of their foes, who offer treasures which are dear to thee, the abounder in wealth: may we, lord of bay steeds, along with (thy) worshippers, pass over all difficulties by thy guidance.

16. Thine, Indra, is the vast valuable wealth: thou cherishest the middling: thou rulest over all that which is the most precious: no one opposes thee in (the recovering of the) cattle.[3]

17. Thou art celebrated as the giver of wealth to all, even where battles occur:[4] all the people of the

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1 Bodhi 'avitâ: the scholiast makes bodhi the second person singular imperative of bhu, for bhava, *b* being subsituted for *bh*.

2 Párye divi váji vàjam sishásati, sautye ahani sa havishmàn annam sevate is the explanation of Sâyana.

3 Na kish twà goshu vrinvate: the scholiast explains it, goshu nirmitteshu he api twàm na vârayanti, none resist or oppose thee on account of the cows.

4 Dhanadà asi sruto ye im bhuvantyajayah: the scholiast explains the last, ye ete âjayo yuddhàni bhavanti teshu api dhanadàh srutosi.

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earth, desirous of protection, solicit thee, the invoked of many.

18. If I were lord of as much (affluence) as thou art, Indra, then might I support (thy) worshippers, dispenser of wealth, and not squander it upon wickedness.[1]

19. May I daily distribute wealth to the venerable wherever abiding: no other, Maghavan, than thou is to be sought by us: (no other is to us) a most excellent protector.[2]

20. The prompt offerer (of praise), with solemn rites combined, acquires food: I bend down with adoration to you, Indra, the invoked of many, as a carpenter bends the wooden circumference of the wheel.[3]

21. A man acquires not wealth by unbecoming praise: affluence devolves not upon one obstructing (sacrifice): in thee, Maghavan, is the power whereby bounty (may be shown) to such as I am on the day of the libation.[4]

22. We glorify thee, hero, (Indra) the lord of all moveable and stationary things, the beholder of the universe, (with ladles filled with *Soma*),[5] like (the udders of unmilked kine.[6]

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1 Sâma-Veda, I, 310; II. 1146.

2 *Ibid.* II. 1147.

3 Sáma-Veda, I. 238; II. 217.

4 *Ibid.* II. 218.

5 *Ibid.* I. 233; II. 30. Yajur-Veda, 27. 35.

6 Adugdhyà iva dhenava occurs in the first line, and Mahidhara, Yajush 27. 36, explains it, we praise thee as unmilked kine praise their calves, which is not very intelligible; in order to make sense of it, Sâyana inserts, the fullness of the ladles, yathá dhenavah kshirapurnodhastwena vartante tad vat somapurnachamastwena vartamánâ vayam bhrisam abhishtumah, as the cows remain with the state of the adders being full of milk,

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23. No other such as thou art, celestial or terrestrial, has been or will be born: desirous of horses, of food, of cattle, affluent Indra, we invoke thee.

24. Elder Indra, bring that (wealth to me), being the junior, for, Mageavan, thou hast from the beginning been possessed of infinite treasure, and art to be adored at repeated sacrifices.[1]

25. Drive away, Maghavan, our enemies: render riches easy of acquisition: be our preserver in war: be the augmenter of (the prosperity) of (thy) friends.[2]

26. Bring to us, Indra, wisdom, as a father (gives knowledge) to his sons: bestow wealth upon us on this occasion, thou the invoked of many, so that we, living at the solemnity,[3] may (long) enjoy the light (of existence.)

27. Let no unknown, wicked, malevolent, malignant (enemies) overpower us: may we, protected by thee, cross over many waters[4].

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so we, abiding with the state of the ladle full of Soma, glorify thee.

1 Sàma-Veda, II. 31; Yajur-Veda, 27. 36.

2 Sáma-Veda, I. 209.

3 *Ibid.* I. 259; II. 806.

4 *Ibid.* II. 807. This, although insome places rather obscure, is upon the whole intelligible enough, and seems to be a popular Sukta; thirteen of the stanzas have been adopted into the Sàma-Veda, some of them twice over.

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SUKTA XVI. (XXXIII).

THE divinities of the first nine versees are the sons of Vasishtha, and he is, as usual, the *Rishi*: in the last six he is considered to be the deity, and his sons the *Rishis*; the metre is *Trishtubh*.

THE white-complexioned accomplishers of holy ceremonies,[1] wearing the lock of hair on the right side,[2] have afforded me delight, when, rising up, I call the leaders (of rites) to the sacred grass: the *Vasishthas*, (my sons), should never be far from me.

2. Disgracing (Pâsadyumna), they brought from afar the fierce Indra, when drinking the ladle of *Soma* at his sacrifice, to (receive) the libation (of Sudas):[3] Indra hastened from the effused *Soma* of Pásadyumna, the son of Vayata, to the *Vasishthas*.

3. In the same manner was he, (Sudas), enabled by them easily to cross the *Sindhu* river: in the same manner, through them he easily slew his foe:[4] so in

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1 The text has Swityanchah, which Sàyana explains Swetavarnàh, white-coloured: it is a curious epithet as applied to the Vasishthas.

2 Dakshinatas kapardáh: kaparda is the chudà or single lock of hair left on the top of the head at tonsure, which, according to the scholiast, it is characteristic of the Vasishthas to wear on the right of the crown of the head, dakshine sirasobhage.

3 This is explained by a legend which relates, that when the sons of Vasishtha had undertaken a Soma sacrifice to Indra on behalf of Sudás, they found that he was present at a similar solemnity instituted by the Raja Pasadyumna, the son of Vayata, on which they abused the Raja, broke off his sacrifice, and, by their mantras, compelled Indra to come to that of their patrons.

4 Bhedam jaghána: Bheda may be a proper name.

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like manner, *Vasishthas*, through your prayers, did Indra defend Sudás in the war with the ten kings.[1]

4. By your prayers, leaders (of rites), is effected the gratification of your progenitors:[2] I have set in motion the axle (of the chariot):[3] be not you inert, for by your sacred metres, *Vasishthas*, (chaunted) with a loud voice. you sustain vigour in Indra.

5. Suffering from thirst, soliciting (rain), supported (by the *Tritsus*) in the war with the ten *Rajas*, (the *Vasishthas*) made Indra radiant as the sun: Indra heard (the piaises) of Vasishtha glorifying nim, and bestowed a spacious region on the *Tritsus*.

6. The *Bharatas*, inferior (to their foes), were shorn (of their possessions), like the staves for driving cattle, (stripped of their leaves and branches): but Vasishtha become their family priest, and the people of the *Tritsus* prospered.[4]

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1 Dàsaràjne is explained Dasabhi râjabhih saha yuddhe: the same war is subsequently alluded to: see Sukta 83 of this Mandala.

2 Pitrinam, in the gen. plur, may be used only honorifically, implying father, *i.e.* Vasishtha.

3 Aksham avyayam, the scholiast interprets rathasya aksham avyayâmi, chalayâmi, I cause to move the axle of the car, ascribing the words to Vasishtha, as announcing his intention to return to his hermitage.

4 The Tritsus are the same as the Bhâratas: according to the Mahabhàrata, Samvarana, the son of Riksha, the fourth in descent from Bharata, the son of Dushyanta, was driven from his kingdom by the Pánchàlas, and obliged to take refuge with his tribe amongst the thickets on the Sindhu until Vasishtha came to them, and consented to be the Raja's Purohit, when they recovered their territory.

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7. Three shed moisture[1] upon the regions, three are their glorious progeny, of which the chief is night: three communicators of warmth accompany the dawn: verily the *Vasishthas* understand all these.

8. The glory of these *Vassshthas* is like the splendour of the sun: their greatness as profound as (the depth of) the ocean: your praise, *Vasishthas*, has the velocity of the wind: by no other can it be surpassed.

9. By the wisdom seated in the heart the *Vasishthas* traverse the hidden thousand-branched world,[2] and the *Apsarasas* sit down, wearing the vesture spread out by Yama.[3]

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1 Sàyana quotes Sátyàyana for the explanation of this verse: the three who send rain on the three regions of earth, mid-air, and heaven, are Agni, Vâyu and Aditya, and they also diffuse warmth: their offspring are the Vasus, the Rudras, the Adityas, the latter of whom are the same with jyotish, light.

2 Ninyam sahasravalsam abhisancharanti, they completely go over the hidden, tirohitam, or durjnânam, ignorant, sahasra valsam, thousand-branched, that is sansáram, the revolving world of various living beings, or the succession of many births; an allusion is intended, the scholiast appears to intimate, to the repeated births of Vasishth; the plural here being put for the singular, he having been first one of the Prajâpatis, or mind-born sons of Brahma, and, secondly, one of the sons of Urvasi; or it may perhaps intend, by the expression hridayasya praketaih, internal convictions or knowledge, to imply the detachment of Vasishtha or his sons from the world.

3 Yamena tatam paridhim vayanto apsarasa upasedur vasishthâh is somewhat dark: vasishthâh has no business in this part of the construction, and must be connected with the first word in the verse, te, te vasishthâh, those Vasishthas, : or that Vasishtha; yamena is explained sarvaniyantrâ, by the restrainer or regulator of all: kâranátmanà, identical with cause, that is, by acts, as the causes of vital condition: the garb paridhim, vastram, spread, tatam, by him, is the revolution of life and

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10. When Mitra and Varuna beheld thee, Vasishtha, quitting the lustre, of the lightning for a different form), then one of thy births (took place), inasmuch as Agastya bore thee from thy (former) abode.[1]

11. Verily, Vasishtha, thou art the son of Mitra and Varuna, born, *Bráhman*, of the will of Urvasi,[2] after the seminal effusion: all the gods have sustained thee, (endowed) with celestial and *Vaidik* vigour in the lake.[3]

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death: janmâdipravàhah, weaving, vayantah as the musc. plural, should agree with vasishthâh, but Sàyana connects it with aparasâsah, the nymphs, or, more properly, the nymph Urvasi, who sat down or approached in the capacity of a mother, jananitwena, wearing that vesture which he was destined by former acts to wear: the generàl purport is not doubtful, but it is obscurely expressed.

1 Agastyo yat twâ visà âjabhára is interpreted yadâ purvàvasthânât twám ajahàra, when Agastya took thee from the former condition, the only interpretation of which is mitrávarunávâvâm janayishyâva, we two, Mitra and Varuna, will beget; or ávábhyám ayam jayeta iti samakalpatâm, the two divinities determined this Vasishth shall be begotten by us; but what Agastya has to do with this is left unexplained.

2 The Pauranik version, which here appears to be of Vaidik origin, is well known: according to the scholiast, Urvasi, on seeing the birth of the Rishi, said to herself, left this be my son.

3 Brahmaná daivyena, according to the scholiast, requires the addition of yuktam, joined with, as the epithet of twàm, devasambandhinâ vedarâsinâhambhuvâ yuktam: Pushkara may mean the kumbha, or pitcher, used at sacrifice, or the vasativara, the pool of water prepared for the same; but Sàyana proceeds with a legend which seems intended to attach its usual sense to pushkara, the vessel running over, some of its contents fell upon the earth, and from them Vasishtha was born: Agastya was born of those in the vessel: the overflowing fluid being collected together, Vasishtha remained in the lake, tato apsu grihyamànàsu

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12. He, the sage, cognisant of both worlds, was the donor of thousands: he was verily donation, wearing the vesture spread by Yama, Vasishtha was born of the *Apsaras*.

13. Consecrated for the sacrifice,[1] propitiated by praises, they, Mitra and Varuna, poured a common effusion into the water-jar, from the midst of which Mána[2] uprose, and from which also, they say, Vasishtha was born.

14. Pratrits,[3] Agastya comes to you; welcome him with devoted minds, and he is in the foremost station[4] directs the reciter of the prayer, the enchanter of the hymn, the grinder of the stone, and repeats (what is to be repeated.)

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vasishtha pushkare sthitah: Pushkara is also the name of the lake in Ajmer: but according to the Padma Purana, it was the site of the hermitage of Agastya, not of Vasishth: Srishti Khanda, c. 22.

1 Satre jàtau is explained yáge dikshitau, prepared by preliminary purifications for the ceremony.

2 Mána is said to be a name of Agastya, with reference to his being of the measure of a span at his birth: as by the text udiyâya tato Agastyah samyâmâtro mahitapah, manena sammito yasmàd mánya ihochyate, rhence arose great ascetic Agastya of the measure of a span, as measured by a measure, (mána); he is thence called upon earth Mânya: Agastya is not reckoned amongst the Prajàpatis: according to one legend he was, in a preceding birth, the son of Pulastya; but he is evidently the creation of a later date than Vasishtha and the other primary Rishis, although of great and early celebrity, as recorded in both the Ràmàyana and Mahàbhàrata.

3 The same as the Tritsus.

4 Agre, in front, *i. e.*, as their Purohit.

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ANUVA'KA III.

SUKTA I. (XXXIV.)

THE divinities are the Viswadevas; the *Rishi*, as usual, Vasishtha; the metre of the first twenty-one stanzas is *Virâj* of one hemistich only; that of the last four stanzas is *Trishtubh*.

MAY pure and divine praise proceed from us (to the gods) like a swift, well-constructed chariot.

2. The flowing waters have known the origin of earth and heaven:[1] may they now hear (our praises).

3. The vast waters offer nourishment to Indra: fierce warriors, (combating) with foes, glorify him.

4. Yoke for him the horses of his chariot, for Indra, is the wielder of the thunderbolt, the golden-armed.

5. Proceed to the sacrifice like one who goes along the road; proceed for your own accord.

6. Go of your own accord to battle: celebrate the significant and expiatory sacrifice for (the good of) mankind.

7. From the force of this (sacrifice) the sun rises: it sustains the burthen (of the world) as (earth) supports many (beings).

8. I invoke the gods, Agni, propitiating them by an inoffensive rite, I celebrate a pious act.[2]

---

1 An allusion perhaps to the subsequently received cosmogony, as in Manu, that water was the first of created things.

2 Ayâtuh sàdhan-ritena, the scholiast put ayâtuh into the instrmental case, ayâtunâ, and makes it the epithet of ritena, ahinsakena, yajnena, intending perhaps one without animal victims: if taken as it stands, as the gen. of Ayâtri, the meaning would much the same, by the rite of one not sacrificing victims.

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9. Offer, (worshippers) your heavenly worship: earnestly address your praises to the gods.

10. The fierce Varuna, the thousand-eyed, contemplates the water of these rivers.

11. He is the king of kings: the beauty of the rivers: his all-pervading strength is irresistible.

12. 12. Protect us, gods, among all people: render extinct the calumny of the malevolent.

13. May the blazing (weapons) of foes pass by innocuous: separate, (gods), universally (from us) the sin of our bodies.

14. May Agni, the feeder on oblations propitiated by our homage, protect us: to him has our praise been addressed.

15. Glorify along with the gods our friend, the grandson of the waters: may he be propitious to us.

16. Glorify with hymns the dispenser of the clouds in the firmament:[1] the water-born, sitting amongst the waters of the rivers.

17. Let not Ahirbudhnya be disposed to work us harm: let not the sacrifice of the worshipper be disregarded.

18. May (the gods) bestow food upon our people: let foes contending for our riches perish.

19. Leaders of great armies, by the power of these[2]

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1 Ahim grinishe budhne, dividing two words usually put together, Ahirbudhna: Sàyana explains the former, meghànàm áhantáram, the later, upon the authority of Yàska, the firmament, or the origin in which the waters or rains are bound or detained, baddhà asmin dhritâ âpa ite vyutpatteh: Nir. x. 44: in the next stanza the words are reunited as a name of Agni.

2 Eshám, of these: the schoilast supplies either devânâm or Marutàm, of the Maruts.

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(divinities), consume their foes, as the sun (scorches) the regions.

20. When the wives (of the gods)[1] come before us, may the dextrous Twashtri grant us male progeny.

21. May Twashtri be propitiated by this our praise: may he who is of comprehensive understanding be inclined to give us wealth.

22. May they who are the givers of gifts bestow upon us the treasures (we desire): may *Rodasi* and *Varunâni* hear (our supplications): may the generous Twashtri, together with these (our) protectresses, be our sure refuge: may he give us riches.

23. May the mountains, the waters, the liberal[2] (wives of the gods), the plants, also the heaven and the earth, consentient with the forest lords and both the the heaven and earth, preserve for us those (converted riches.

24. Let the vast heaven and earth consent: let the brilliant Varuna, of whom Indra is the friend, consent: let all the victorious *Maruts* consent that we may be a receptacle for the retention of riches.

25. May Indra, Varuna, Mitra, Agni, the waters, the herbs, the trees, be pleased by our (praise): may we, (reclining) on the lap of the *Maruts*, enjoy felicity: and do you ever cherish us with blessings.[3]

---

1 The addition of the comment, devanám, seems somewhat superfluous: human wives would have been more in keeping with the prayer.

2 The wives of the gods, according to Sáayna.

3 The burthen of many previous Suktas.

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SUKTA II. (XXXV.)

THE deities as before; the metre is *Trishtubh.*

MAY Indra and Agni be (with us) with their protections for our happiness:[1] may Indra and Varuna, to whom oblations are offered, (be with us) for our happiness, may Indra and Soma be (with us) for our happiness, our prosperity, our good: may Indra and Pushan be (with us) in battle for our triumph.[2]

2. May Bhaga (promote) our happiness: may Sansa[3] be our happines: may Purandhi[4] be (with us for) our happiness: may riches be (a source of) happiness: may the benediction of the true and virtuous yield us happiness: may the variously-manifested Aryaman be (with us) for our felicity.

3. May the creator be to us for happines: may the discriminator (between virtue and vice, Varuna), be (with us) for our happiness: may the wide earth (contribute) with sustenance to our happiness: may the vast heaven and earth be (to us for) happiness: may the mountains (yield) us happiness: may our pious invocations of the gods secure us happiness.

4. May Agni, whose countenance is light, be (with us) for our happiness: may Mitra and Varuna, may the Aswins be (present) for our felicity: may the virtuous be (promotive of) our happiness: may the restless wind blow for our happiness.

---

1 The construction of the leading phrase through thirteen stanzas is the same, sam na bhavatam, sometimes slightly varied, literally, may they two be our happiness: the commentator explains sam by sántyai, for our peace or happiness; but the bolder expression is probably the more correct.

2 Yajur-Veda, 36. 11.

3 For Narásansa.

4 The possessor of much intelligence: see vol. III. 303.

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5. May Heaven and earth, the first invoked, (promote) our happiness: may the firmament be happiness to our view: may the herbs, the trees, (yield) us happiness: may the victorious lord of the world, (Indra), be (favourable to) our felicity.

6. May the divine (Indra), who with *Vasus*, grant us happiness: may the justly-praised Varuna, with the *Adityas*, be (friendly to our happiness: may the grief-assuaging Rudra, with the *Rudras*, be (for) our happiness: may Twashtri, with the wives of the gods, be (with us) for our happiness, and hear us at this solemnity.

7. May the *Soma* be (offered for) our happiness: may the prayer be (uttered for) our happiness: may the stones (grind the *Soma*), the sacrifice be (solemnized for) our happiness: may the measured lengths of the sacrificial posts be conducive to) our felicity: may the sacred grass be (strewn) for our happiness: may the altar be (raised for) our happiness.

8. May the wide-seeing sun rise (for) our happiness: may the four quarters of the horizon (exist for) our felicity: may the firm-set mountains be (for) our happiness: may the rivers, may the waters, be diffused) for our happiness.

9. May Aditi, with holy observances, be (for) our happiness: may the glorified Maruts be (friendly to) our felicity; may Vishnu, may Pushan, be promoters of) our happiness: may the firmament be propitious to us: may Váyu (blow for) our happiness.

10. May the divine preserving Savitri be (radiant for) our happiness: may the opening dawns break for) our happiness: may Parjanya be (the granter of

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happiness) to our posterity: may Sambhu,[1] the lord of strength, be (the conferrer of) happiness upon us.

11. May the divine universal gods be (favourable) to our felicity; may Saraswati, with holy rites, be happiness: may those who assist at sacrifices, those who are liberal of gifts, be (conducive to) our happiness: may celestial, terrestrial, and aquatic things be (subservient to) our happiness.

12. May the lords of truth be (propitious to) our happiness: may horses, may cattle, (contribute to) our happiness: may the virtuous, the dexterous Ribhus, be to us (for) felicity: may the Progenitors be (promoters of) our happiness at the seasons of worship.

13. May the divine Aja-ekapâd be (favourable to) our happiness: may Ahirbudhnya, may the firmament be (promotive of) our happiness: may the grandson of the waters, the protector, be (the securer of) our felicity, may Prisni, of whom the gods are the guardians, be to us (granter of) happiness.

14. May the Adityas, the Rudras, the Vasus, [illegible] gratified by this new and now repeated praise: may celestial and terrestrial (beings, the progeny of the cow, (Prisni), and those who were entitled to worship, hear our (invocations).

15. May those who are the most adorable of the adorable divinities, those who were the adored of Manu, those who are immortal, the observers of truth, bestow upon us this day (a son) of widely-spread renown: and do you ever cherish us with blessings.

---

1 Sambhu is here said to imply sukhasya bhâvayitri, the causer of the condition of pleasure; it is ordinarily a name of Siva.

2 It is said that this Sukta is to be inaudibly recited at a solemnity called the Mahânâmni.

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ADHYAYA IV.

ANUVAKA III. (*Continued*).

SUKTA III. (XXXVI.)

THE deities are the Viswadevas; the metre is *Trishtubh*.

LET the prayer proceed from the hall of the sacrifice, for Surya with his rays lets loose the waters: the spacious earth spreads (studded) with mountains, and Agni blazes on the extensive plains.[1]

2. Powerful Mitra and Varuna, to you I offer this new praise as if it were (sacrificial) food; one of you, (Varuna), the invincible lord, is the guide to the path (of virtue; Mitra, when praised, animates men to exertion.[2]

3. The movements of the restless wind sport around: the milk-yielding kine are in good condition: the showerer generated in the dwelling of the mighty sun has cried aloud in that his place of abiding, (the firmament.)[3]

4. Here, Indra, (come to the sacrifice of the man) who, by his adoration, has harnessed (to thy car) these thy favourite, graceful, and vigorous horses: may I bring hither Aryaman, the doer of good deeds, who baffles the wrath of the malevolent.

---

1 Prithu pratikam adhyedhe agnih; pratikam is said to be prithivyâ avayavam, a portion or member of the earth.

2 Janam cha mitro yatati bruvânah: the phrase has occurred before: see vol. III. p. 104.

3 Achikradad vrishabhah sasmin udhan, rendered, as in the text, Parjanya has cried in that firmament, tasmin antarikshe achikradat

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5. Let the offerers of adoration, engaging (in pious acts), worship (Rudra) in their own half of sacrifice (solicitous) of his friendship: praised by the leaders (of rites), he lavishes food (upon them): this most acceptable adoration is addressed to Rudra.

6. May the seventh (stream) *Saraswati*, the mother of the *Sindhu*[1] and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the (people) by their waters, come at once together.

7. May these joyous and swift-going Maruts protect our sacrifice and our offspring: let not the imperishable goddess of speech, deserting us speak (kindly) to our (adversaries;[2] and may both (she and the Maruts) associated augment our riches.

8. Invoke, (worshippers), the unresisting earth, and the adorable hero, Pushan: (invoke) Bhaga, the protector of this our sacrifice, and Vâja, the sustainer of old, the liberal of gifts to our solemnity.

9. May this praise come, Maruts before you: (may it come) before Vishnu, the guardian of the embryo, with his protecting faculties: may they both bestow upon (me), their adorer, progeny and food; and do you ever cherish us with blessings.

---

1 Sindhu mâtri may mean, adcording to the scholiast, apám mátribhutá, being the mother of the waters.

2 Má nah parikhyad aksharâ charanti is explained by Sáyana, aksharâ vyáptá, charanti vàgdevatá, asmàn parityaktvâ asmac vyatiriktâ mà dràkshit, let not the diffusive deity of speech having abandoned us, look upon our opponents.

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SUKTA IV. (XXXVII.)

DEITY and metre as before,

VAJAS, possessors of energy, let your capacious, commendable, and unobstructed chariot bring you (hither): be satiated, handsome-chinned, with the copious triply combined libations[1] (poured out) for your exhilaration at our sacrifices.

2. For you, Ribhukshins, beholders of heaven, preserve unmolested the precious (treasure) for us who are affluent (in sacrificial offerings): do you, who are possessed of strength, drink fully at (our) solemnities, and with (favourable) minds bestow upon us riches.

3. Thou, Maghavan, hast determined what is to be given in the apportionment of much or of little wealth, for both thy hands are full of treasures, and thy sincere (promises) of riches do not restrain them.

4. Do thou, Indra, who art Ribhukshin, and of especial renown, who, like food, art the fulfiller (of wants), come to the dwelling of the worshipper: lord of bay horses, may we, Vasishthas, be to-day the donors (of the offerings) to thee the celebrators of thy praise.

5. Lord of bay horses, thou art the giver of descending (wealth) to the donor (of the oblation), by whose sacred rites thou art magnified: when mayst thou bestow upon us riches: when may we be secure by thy appropriate protections.

6. When, Indra, wilt thou appropriate our praise: at present thou establishest us (thine) adorers in our

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1 Triprishthaih somaih, with Soma juices mixed with milk curds, and meal.

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dwelling:[1] let thy swift horse, (influenced) by our protected solemnity, convey to our abode riches, male offspring, and food.

7. Indra, the upholder of the three regions,[2] whom the divine Nirriti[3] acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength.

8. May riches worthy of laudation come, Savitri, to us; riches that are in the bestowal of Parvata: may the heavenly protector (of all) ever preserve us; and do you, (universal gods), ever cherish us with blessings.

SUKTA V. (XXXVIII.)

THE deity is Savitri: the metre, *Trishtubh.*

THE divine Savitri has diffused the golden radiance on high, of which he is the asylum: verily Bhaga is to be adored by men who, abounding in wealth, distributes treasures (amongst them).

2. Rise up, -Savitri: hear (our solicitations) upon

---

1 Vâsayasiva vedhasas twam nah is explained asmán stotrin idânim swakiye sthâne avasthápayasi as translated: perhaps swakiye, own, may refer to Indra in his own dwelling, that is, in swarga.

2 Upa tribandhur jaradashtim eti: trayânâm lokânâm bandhaka is Sâyana's rendering of the epithet tribandhu: jaradashtim he explains, jirnamrasanam, yasya balasya hetubhutam tad balam upagachchhati, he approaches that strength of which, or of whose strength it is the cause: the explanation is not very clear.

3 Nirriti is said here to mean the earth, bhumi.

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the celebration of this ceremony, (thou who art) diffusing light over the spacious earth, and bestowing human enjoyments upon men.

3. Glorified be the divine Savitri, whom all the gods praise:[1] may that adorable (divinity) requite our praises (with) food: may he always protect the devout with all his protections.

4. Whom the divine Aditi, delighting at the birth of the divine Savitri, glorifies, whom the supreme sovereigns, Varuna, Mitra, Aryaman,[2] (and other gods) consentaneously adore.

Whom those solicitous for wealth, those enjoying (it), mutually worship, the benefactor of heaven and earth: may Ahirbudhnya[3] hear us: may the protectress (the goddess of speech),[4] cherish us with excellent cattle.

6. May the protector of progeny when solicited, consent to bestow upon us the precious (wealth) of the divine Savitri: the ardent (adorer) invokes repeatedly Bhaga for protection; the less ardent solicits Bhaga for wealth.

7. May the Vájins,[5] with slackened speed, bringing excellent food, be (disposed) for our happiness, upon our invocations at the worship of the gods:

---

1 The text has yam visve vasavo grinanti, whom all the Vasus praise: Sáyana makes it devâh.

2 Mitra occurs in the plural Mitrásah, meaning, according to the commentator, Mitra and others.

3 According to Sàyana this is a name of Agni, of the middle region firmament.

4 The text has only varutrâ, which Sâyana renders vâgdevatâ.

5 Sáyana inteprets the term etadabhidháyakadevatáh, divinities so denominated: Mahidhara renders it asvah, horses. Yajur-Veda, 9. 16.

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destroying the murderer, the robber, the *Rákshasas*,[1] and keeping from us ancient maladies.

8. Wise immortal Vájins, observers of truth, defend us in every conflict, and for the sake of wealth: drink of this sweet (*Soma* beverage), be exhilarated (thereby) and satisfied; proceed by the paths traversed by the gods.

SUKTA VI. (XXXIX.)

The deities are the Viswadevas; the metre is as before.

Let Agni, risen on high, accept the praise of the worshipper: she who makes (all creatures) old,[2] looking to the west, goes to the sacrifice: the pious pair,[3] like two riders in a chariot, follow the path (of the ceremony): let the *Hotri*, as enjoined, celebrate the rite.

2. The food-bestowing sacred grass of these (the (worshippers) is strewn; may the two lords of people, Vayu,[4] with the *Ninty* steeds, and Pushan, invoked

---

1 Jambhayanto ahim vriham Mahidhara renders literally, destroying the snake, the wolf: Sâyana renders them hantâram, choram: váje-vâje saveshu yuddhestru: Sáyana, sarvasmin anne upasthite, when all food is nigh. Mahidhara, Yajush, ix. 18.

2 Pratichi jurnir, devatátim eti, sarvâsâm prajánám jarayitri, the causer of the decay or age of all progeny, that is, Ushodevatâ, the dawn, whose successive revolutions constitute old age.

3 Bhejâte adri: the latter is explained, àdriyantau, sraddhâvantau, the two reverencing or believing that is, the Yajamàna and his wife.

4 Vispativa virite iyâte, antirikshe âgachchhatâm: Sâyana says iva here means idànim, now; but he states it may also intimate, as usual, a comparison, comparing Vâyu and Pushan to two Rajas appearing amongst a crowd of attendants, yathá manushyânâm gane râjânau: so Mahidhara, Yajur-Veda, 33. 44. and Yáska Nirukta, v. 28.

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before the dawn upon the close of the night,[1] appear now in the firmament for the welfare of mankind.

3. May the divine Vasus sport on this occasion upon the earth: the brilliant (Maruts) in the expansive firmament are being worshipped: swift moving deities, direct your paths towards us: hear (the words) of this our messenger, (Agni), approaching to you.

4. These universal adorable guardian deities occupy a common station at sacrifices: worship, Agni, those divinities, deservers (of oblations) at the ceremony, the swift Bhaga, the Násatyas and Purandhi.[2]

5. Bring, Agni, whether from heaven or earth, the adorable deities, Mitra, Varuna, Indra, and Agni, Aryaman, Aditi and Vishnu, (for the good) of these (worshippers): and may Saraswati and the Marus be delighted (by our offering).

6. The oblation is offered together with praises to the adorable deities: may (Agni), unaverse to the desire of mortals, be present: bestow (upon us, gods), unwasting, all-benefiting riches; and may we to-day be associated with the assembled deities.

7. Heaven and earth are now glorified by the Vasishthas. as are Varuna, the object of worship, and Mitra and Agni: may they, the conferrers of joy, bestow upon us exeellent food: and do you (all) ever cherish us with blessing.

---

1 Aktor ushàsah purvahutau is explained by Sáyana, ràtreh sambandhinyá ushasah sakâsât purvashin âhvâne sati, there being the invocation preceding the proximity of the dawn in connexion with the night: Mahidhara seems to understand it somewhat differently: Pushan, as the sun, appears after the prior invocation of the dawn upon the lighting of the sacrificial fire; whilst by Váyu is to be understood Agni, of whom he is the friend, and who is the divinity of the nocturnal sacrifice.

2 Indra.

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SUKTA VII. (XL.)

DEITY and metre as before.

MAY the satisfaction derived from pious rites come to us as we contemplate the glorification of the swift-moving (divinities): may we be included in the apportionment by that wealth-bestowing deity (of the riches) which the divine Savitri to-day distributes.

2. May Mitra and Varuna, heaven and earth, Indra and Aryaman, give us that (wealth) which is merited by britliant (laudations): may the divine Aditi be disposed to give us riches, which Váyu and Bhaga may preserve ever in our keeping.

3. Maruts, whose steeds are the spotted deer, may the mortal whom you protect be resolute, be strong, for him Agni and Saraswati also defend, and there is no despoiler of his riches.

4. This Varuna, the leader of the rite, and the royal Mitra and Aryaman, uphold my acts, and the divine unopposed Aditi, earnestly invoked: may they convey us safe beyond evil.

5. I propitiate with oblations the ramifications[1] of that divine attainable Vishnu, the showerer of benefits: Rudra, bestow upon us the magnificence of his nature: the Aswins have come to our dwelling abounding with (sacrificial) food.

6. Resplendent Pushan, oppose not (hindrance) on this occasion: may the protectress, (Saraswati), and the liberal (wives) of the gods), grant us wealth: may the ever-moving deities, the sources of happiness, protect us: may the circumambient Váta send us rain.

---

1 Vayâh, branches: all other deities are, as it were, branches of Vishnu, anye devâh sâkhâ iva bhavanti: as by a text cited by the scholiast, Vishnu is all divinities, Vishnuh sarvâ devatâ iti sruteh.

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7. Heaven and earth are now glorified by the Vasishthas, as are Varuna, the object of worship, and Mitra and Agni: may they, the conferrers of joy, bestow upon us excellent food: and do you (all) ever cherish us with blessings.

SUKTA VIII. (XLI.)

THE deity is Ushas; or, according to some authorities, the deities of the first stanza are Indra and Agni, of the next five, Bhaga, and of the seventh, Ushas; the metre of the first verse is *Jagati*, of the rest. *Trishtubh.*

WE invoke at dawn Agni: at dawn Indra: at dawn Mitra and Varuna; at dawn the Aswins; at dawn Bhaga, Pushan, Brahmanaspati: at dawn Soma and Rudra.[1]

2. We invoke at dawn the victorious fierce Bhaga, the son of Aditi, who is the sustainer (of the world), to whom the poor man praising him applies, saying, give (me wealth),[2] to whom the opulent prince (addresses the same prayer).

3. Bhaga, chief leader of rites, Bhaga, faithful promiser of wealth, Bhaga, granting (our wishes), fructify this ceremony, enrich us with cattle and horses; may we, Bhaga, be eminent with male descendants and followers.

---

1 The whole of this Sukta occurs in the Yajush, XXXIV. 31.—40.

2 A'dhraschid yam manyamanas, turaschid râjâ chid yam bhagam bhakshity-âha: Mahidhara explains the terms somewhat differently: the A'dhra he renders unsatisfied, hungry, or poor: tura he makes the same as âtura, sick, or it may mean yama: râjâ is the same.

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4. May we now have Bhaga, (for our lord),[a] whether in the forenoon or at mid-day, or at sun-rise ;[2] may we, Maghavan, enjoy the favour of the gods.

5. May Bhaga,[3] gods, be the possessor of opulence, and, through him, may we be possessed of wealth, every one verily repeatedly invokes thee, Bhaga : do thou, Bhaga, be our preceder at this solemnity.[4]

6. May the Dawns come to our sacrifice as a horse to a suitable station :[5] as rapid steeds convey a chariot, so may the Dawns bring to us Bhaga, down-descending charged with riches.

7. May the auspicious Dawns ever break, bestowing horses and cattle and male descendants, shedding water, and endowed with all good things : and do you ever cherish us with blessings.

---

1 Utedánim bhagavantah syàma, may we be now possessors of Bhaga ; or it may mean, may we be possessors of wealth ; in which sense Mahidhara understands bhagavantah, or, he says also, possessors of knowledge : jnànavantah.

2 Prapitwe Sàyana explains purváhne : Mahidhara, suryasya prapatane, astomaye, sun-down, sunset.

3 Bhaga eva bhagavàn astu, dhanavân, having wealth.

4 Pura etâ, pure-gantà one who goes before : it may mean purohita, or family priest.

5 Suchaya padaya, Sàyana interprets gamanayogyàyà sthânâya : Mahidhara supplies agnyádhánártham suchi padam, a pure place for the receptacle of the fire, as if he understood by dadhikra of the text, not any horse, although he renders it simply as we but the one intended for sacrifice.

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SUKTA IX. (XLII.)

DEITY and metre as before.

MAY the Brahmanas, the Angirasas, be everywhere present: may Krandanu[1] be conscious of (our) adoration: may the rivers[2] glide along, distributing water: may the pious couple, (the *Yajamâna* and his wife), conjointly appreciate the beauty of the sacrifice.

2. Pleasant, Agni, be thy long-familiar path: yoke for the libation the bay, the ruddy horses, who, brilliant-shining, are the conveyers of (thee), the hero, to the hall of sacrifice, where, seated, I invoke the companion of the gods.

3. The (worshippers) offer you, (gods), this sacrifice, with prostrations: the ministrant priest, who is near us repeating pious praise, excels (all others): worship well the gods: resplendent (Agni), make the venerable earth revolve.

4. When Agni, reposing at his ease in the dwelling of the liberal worshipper, is welcomed as a guest, thus suitably placed in the hall of sacrifice, he gives well-pleased, desirable (wealth) to the people who approach him.

5. Be gratified, Agni, by this our sacrifice: render our (worship) renowned among Indra and Maruts: let the days and nights sit down on the sacred grass: worship (Agni), at this rite, Mitra and Varuna, desiring (the oblation).

---

1 Krandanu is said to be a synonime of Parjanya.

2 Dhenavah is here explained Nadyah, consistently with what is said of udapruto navantah.

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6. Thus has Vasishtha, wishing for riches, glorified the vigorous Agni for the sake of every sort of wealth: may he bestow upon us food, riches, strength: and do you, (gods), ever cherish us with blessings.

SUKTA X (XXIII.)

Deity and metre as before.

Devout worshippers seek to attain you, gods, by praises at sacrifices: they (worship) the heaven and earth, they of whom the diversified adorations spread everywhere like the branches of trees.

2. Let the tsacrifice proceed like a swif courser (to the gods): elevate, (priests), with one accord, your ladles, charged with butter: spread for the solemnity the sacred grass: let the flames (of the burnt-offering) to the gods ascend on high.

3. Let the gods sit down on the summit of the sacred grass, like children nursed on the (lap of the) mother: let the full ladle, Agni, pour the oblation) on the sacrificial flame: give us not up to our adversaries in battle,

4. May the adorable deities, who are the bestowers of water, the shedders of showers, be fuily propitiated (by our praises): may the most precious and commendable of your treasures (be ours) to-day; and do you with one accord come hither.[1]

---

1 Agantana samanasah are followed by yatistha, which are unexplained, apparently through a hiatus in the manuscript: stha may be the second pers. of *as* to be; but it is difficult to assign a meaning to yati, unless it be intended, or an error, for yadi, if, when the sentence may be rendered, if you are of one mind.

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5. Be glorified, Agni: grant us (wealth) among the people: may we, vigorous Agni, ever be undeserted by thee, but always be rejoicing and unmolested in the possession of riches: and do you, (gods), ever cherish us with blessings.

SUKTA XI. (XLIV.)

The deity is Dadhikra; the metre of the first stanza is *Jagati* of the rest, *Trishtubh*.

FOR your preservation, (worshippers), Invoke, first, Dadhikrá, then the Aswins, the Dawn, the kindled Agni, Bhaga, Indra, Vishnu, Pushan, Brahmanaspati, the Adityas, Heaven and Earth, the waters, the Sun.

2. Arousing and animating Dadhikrá, proceeding diligently with the sacrifice: seating the divine Ilá on the sacred grass, let us invoke the intelligent and worthily-invoked Aswins.

3. Propitiating Dadhikrâvan, I glorify Agni, Ushas, the sun, the earth, the great brown horse of Varuna, who is mindful of his adorers: may they put far away from us all iniquities.

4. Dadhikrâvan, the swift steed, the first (of horses), knowing (his office), is in the front of the chariots (of the gods), consentient with Ushas, with Surya, with the Adityas, with the Vasus, with the Angirasas.

5. May Dadhikrâ sprinkle our path (with water), that we may follow the road of sacrifice: may Agni, the strength of the gods, hear our (invocation): may the mighty, unperplexed, universal deities hear it.

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SUKTA XII. (XLV).

THE deity is Savitri; the metre *Trishtubh.*

BORNE by his steeds, may the divine Savitri, who is possessed of precious treasure, and filling the firmament (with radiance), come hither, holding in his hands many things good for man, and (both) tranquillizing and animating living beings.[1]

2. May the outspread, vast and golden arms of Savitri extend to the ends of the sky: verily his greatness is glorified (by us): may the sun impart energy unto him.[2]

3. May the divine Savitri, who is endowed with energy, the lord of treasure, bestow treasures upon us concentrating infinite lustre: may he bestow upon us wealth, the source of the enjoyment of mortals.

4. These praises glorify the eloquent-tongued, dextrous-handed, whose hands are full (of wealth): may he bestow upon us manifold and abundant food: and do you, (gods), ever cherish us with blessings.

SUKTA XIII. (XLVI.)

THE deity is Rudra; the metre of the first verse is *Trishtubh*, of the rest *Jagati.*

OFFER these praises to the divine Rudra, armed with the strong bow and fast-flying arrows, the bestower of food, the invincible, the conqueror, the creator,

1 Nivesayan cha prastuvan cha bhuma is explained bhutâni râtrishu sve sthâne sthâpayanscha ahahsu prerayanscha, placing beings at night in their own stations, and urging them on by day.

2 Suraschid asmâ anudâd apasyam is explained, Suryo asmin Savitre karmechchhâm anudadâtu, may Surya subsequently give to that Savitri the desire for acts.

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the wielder of sharp weapons: may he hear our (praises).

2. He is known by his rule over those of terrestrial birth, by his sovereignty over those of celestial (origin): protecting our progeny, Rudra, propitiating thee (by praise), come to our dwellings, and be to them a guardian against disease.

3. May thy blazing (weapon), which, discharged from heaven, traverses the earth, avoid us: thine, appeaser of the wind,[1] are a thousand medicaments: inflict not evil upon our sons and grandsons.

4. Harm us not, Rudra: abandon us not: let us not fall under the bondage of thee when displeased: make us partakers of the life-promoting sacrifice: and do you (gods), ever cherish us with blessings.

SUKTA XIV. (XLVII.)

The deities are the waters; the metre is *Trishṭubh.*

We solicit from you, *Waters*, to-day, that pure, faultless rain-shedding, sweet essence of the earth,[2] which the devout have first consecrated as the beverage of Indra.

---

1 Swapiváta, which is left untranslated by the scholiast: it is somewhat difficult to assign it a meaning: swapi may be derived from swap, to sleep, and vâta is usually the wind; or it may mean disorders arising from the windy humour which Rudra, as the deity of medicines, may be supposed to allay: this, however, would be an early indication of the humoral pathology.

2 Prathamam urmim akrinvata ilah: urmi is said here to imply the Soma juice, bhumyâh bhumyah sambhutam, produced from the earth.

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2. May the swift-moving grandson of the waters protect, *Waters*, your most sweet essence, wherewith may Indra and the Vasus be delighted: and may we, devout to the gods, partake (of it).

3. The divine *Waters*, the purifiers of many, gratifying men with food, pursue the paths of the gods: they impede not the sacred rites of Indra: offer (priests), the butter-charged oblation to the rivers.

4. *Waters*, whom the sun has evaporized[1] by his rays, for whom Indra has opened a path by which to issue,[1] bestow upon us wealth: and do you (also) ever cherish us with blessings.

SUKTA XV. (XLVII.)

THE *Ribhus* are the deities; the metre is as before.

RIBHU, (Vibhu), and Vája,[2] leaders of rites, possessors of opulence, be exhilarated by our effused (libation): may your active and powerful (horses) bring to our presence your chariot, beneficial to mankind.

2. Mighty with the Ribhus, opulent with the Vibhus,[3]

---

1 The sun having converted the waters of the earth into clouds, Indra, by his thunderbolt, cleaves the latter, and the water condensed falls as rain.

2 The text has Ribukshàno Vàjàh, the use of the plurals implying, according to the scholiast that the three brothers are intended,

3 Ribhur ribhubhih vivhvo vibhubhih are rather unintelligible phrases: the commentator explains ribhu by uru, great and vibhu, vibhavah, rich or powerful; but he leaves unexplained why the first should be in the singular and the second in the plural: it is an evident play upon words, as in the following, vájo vájasátau.

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may we overcome by strength the strength (of our foes): may Vája defend us in battle; with Indra, our ally, may destroy the enemy.

3. They verily, (Indra and the Ribhus), overcome multitudes by their prowess: they overcome all enemies in the missile conflict:[1] may Indra, Vibhwan, Ribhukshin and Vâja, the subduers of foes, annihilate by their wrath the strength of the enemy.

4. Grant us, deities, this day opulence: may you all, well-pleased alike, be (ready) for our protection: may the exalted (Ribhus)[2] bestow upon us food: and do you (all) ever cherish us with blessings.

SUKTA XVI. (XLIX.)

THE Waters are the deities; the metre is *Trishtubh.*

THE waters, with their ocean-chief, proceed from the midst of the firmament,[3] purifying (all things) flowing unceasingly: may the divine waters whom the thunder-bearing Indra, the showerer, sent forth, protect me here (on earth).

2. May the waters that are in the sky, or those that flow (on the earth), those (whose channels) have

---

1 Uparatâti: upara is explained upala, a stone: upalaih pâshânasadrisair áyudhais tâyate yuddham, war that is waged with weapons like stones, is uparatâti.

2 The text has vasavah, which might be Vasus; but Sáyana explains it prasasyáh, an epithet of Ribhavah understood.

3 Samudrajyeshtha, salilasya madhyát: salila is said to mean antariksha.

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been dug,[1] or those that have sprung up spontaneously, and those that seek the ocean, all pure and purifying, may those divine waters protect me here (on earth).

3. Those whose sovereign, Varuna, passes in the middle[2] sphere, discriminating the truth and falsehood of mankind; those shedding sweet showers, pure and purifying; may those divine waters protect me here (on earth).

4. May they in which their king, Varuna in which Soma, abides, in which the gods delight (to receive) the sacrificial food, into which Agni Vaiswánara entered, may those divine waters protect me here (on earth.)

SUKTA XVII. (L.)

THE deities are Mitra and Varuna, Agni, Vaiswânara, and Gangâ and other rivrrs, severally for each verse; the metre of the first three stanzas is *Jagati*, of the last, *Atijagati* ar *Sakvari*.

MITRA and Varuna, protect me here (in this world): let not the insidious and spreading (poison) reach me;[2] may the equally malignant and undiscernible[3] (venom)

---

1 Khanitrima, khananena nivrittàh, formed, or perhaps stopped by digging canals or reservoirs; in either case a proof of the practice of irrigation.

2 Kulâyayyat viswayat mà na á gan: the first term is explained sthanam kurvat, making a place or a nest; the second, viseshena varddhamânam, especially increasing: The scholiast supplies the substantive visham.

3 Here again we have only epithets, ajakâvam, durdrisikam: the first is explained, ajakâ náma rogavisehas, tad vat: ajakâ is the name of a disease like that, a malignant poison, according to Sâyana; the second is rendered durdarsanam, difficult or disagreeable to be seen: each verse of this Sukta is to be repeated as an antidote.

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disappear: let not the tortuous (snake)[1] recognise me sound of my foot-steps.

2. May the brilliant Agni counteract that poison which is generated in the manifold knots (of trees) and the like,[2] or which is smeared upon the knees or ancles:[3] let not the tortuous snake recognise me by the sound of my foot-steps.

3. The poison that is in the *Sálmali* tree, in rivers, or which is generated from plants, may the universal gods remove from hence: let not the tortuous (snake) recognise me by the sound of my foot-steps.

4. May the divine rivers, whether flowing down declivities, in hollow places, or upwards, whether filled with water or dry, nourishing all with their water, be auspicious to us, communicating not disease:[4] may all the rivers be unproductive of harm.[5]

---

1 Tsarus, chhadmagâmi jihmagah sarpa ityarthah: tsaru means what goes stealthily or crookedly, that is to say, a snake.

2 Yad vijâman parushi vandanam is a poison so named: yad vividha janmani vrikshâdinâm parvani udhavet, which may originate in the variously born joints of trees and others.

3 Ashthivantau parikulphau cha dehat: the substantives are in common use for the knee and ancle: paridehat is explained, upachitam kuryât, let him smear; but there does not seem to be any nominative.

4 Asipadâ bhavantu: sipada is said to be the name of a malady, may they be unproductive of the sipada complaint: perhaps it is the Vaidik form of slipada, the Cochin leg.

5 Asimidâ bhavantu: simi, it is said, means badha, killing, with the negative prefix, and dâ, which gives: ahinsâ pradâ, not doing harm or injury.

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SUKTA XVIII. (LI.)

The deities are the Adityas; the metre is *Trishtubh*.

MAY we, through the protection of the Adityas, be in the enjoyment of a new and comfortable dwelling: may the swift-moving Adityas, listening to our praises, preserve this their worshipper in sinlessness and independence.

2. May the Adityas and the Aditi, and the upright Mitra, Aryaman, and Varuna, be exhilarated (by the libation): may the guardians of the world be ours also: may they drink the *Soma* to-day for our preservation.

3. All the Adityas, all the Maruts, all the gods, all the Ribhus, Indra, Agni, and the Aswins, (have been) glorified (by us): do you all ever cherish us with blessings.

SUKTA XIX. (LII.)

Deities and metre as before.

ADITYAS, may we be independent: Vasus, (dwelling) among the gods, may your protection (may extend) to mortals: offering (oblations to you), Mitra and Varuna, may we partake (of your bounty): may we heaven and earth, exist (through your favour).

2. May Mitra and Varuna bestow upon us felicity: (may they), the guardians (of all men, bestow felicity) upon our sons and grandsons: let us not suffer (gods), for offences committed by another: let us not, Vasus, do any act by which you may be offended.

3. The Angirasas, prompt (in worship), soliciting

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him, obtain precious (wealth) from Savitri: may the mighty adorable parent,[1] and the universal God, alike favourably minded, approve (of the donation).

SUKTA XX. (LIII.)

The deities are Heaven and Earth; the metre as before.

ATTENDED by a concourse (of priests), I worship the adorable and mighty Heaven and Earth with sacrifices and praises, those two great ones of whom the gods are the sons, whom ancient sages glorifying have formerly detained.

2. Place before (us) in the hall of sacrifice, with new songs, the ancient parents (of all beings): come to us, Heaven and Earth, with the celestial people, for vast is your protecting (wealth).

3. Many, Heaven and Earth, are the treasures fit to be given to the pious donor (of the oblation): give to us that wealth which is unlimited: and do you ever cherish us with blessings.

SUKTA XXI. (LIV.)

The deity is Vâshtospati; the metre as before.

PROTECTOR of the dwelling,[2] recognise us: be to us an excellent abode, the non-inflicter of disease: whatever we ask of thee, be pleased to grant: be the bestower of happiness on our bipeds and quadrupeds.

---

1 Pità may be Varuna, the father of Vasishtha, or Prajàpati, the father of all.

2 Vástoshpati: pati, lord or protector of the Vâstu, the foundation of a house, put for the house itself: this Sukta is translated by Mr. Colebrooke, Asiatic Researches, vol. viii. p. 390.

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2. Protector of the dwelling, be our preserver and the augmenter of our wealth: possessed of cattle and horses, Indra, may we, through thy friendship, be exempt from decay: be favourable to us, like a father to his sons.

3. Protector of the dwelling, may we be possessed of a comfortable, delightful, opulent[1] abode, bestowed by thee: protect our wealth, whether in possession or expectation: and do you,[2] (gods), ever cherish us with blessings.

SUKTA XXII. (LV.)

THE deity of the first verse is Váshtoshpati, of the rest Indra, the metre of the first stanza is *Gàyatri*, of the three next, *Brihati*, of the last four, *Anushtubh*.

PROTECTOR of the dwelling,[3] remover of diseass, assuming all (kinds of) forms, be to us a friend, the granter of happiness.

---

1 Gàtumatyâ is rendereded by Mr. Colebrooke melodious from gà, sing: Sáyana interprets it here by dhanavati, having wealth.

2 Or yuyam may be put for twam, do thou, Vàstoshpati, etc.

3 The occasion of this Sukta is narrated from the Brihaddevatà: Vasishtha coming by night to the house of Varuna, intended to sleep there: the watch-dog barking, was about to lay hold of him, when he appeased the animal by this hymn: according to another story briefly told by Sáyana, and found in the Niti manjari, Vasishtha had passed three days without being able to get any food; on the night of the fourth he entered the house of Varuna to steal something to eat, and had made his way to the larder, the koshtágára, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

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2. White offspring of *Saramà*, with twany limbs, although barking thou displayest thy teeth against me, bristling like lances in thy gums, nevertheless, go quietly to sleep.

3. Offspring of *Saramà*, returning (to the charge) attack the pilferer or the thief:[2] why dost thou assail the worshippers of Indra? why dost thou intimidate us? go quickly to sleep.

4. Do thou rend the hog: let the hog rend thee: why dost thou assail the worshipper of Indra? why dost thou intimidate us? go quickly to sleep.

5. Let the mother sleep, let the father sleep, let the dog sleep, let the son-in-law[3] sleep, let all the kindred sleep, let the people (who are stationed) around sleep.

6. The man who sits, or he who walks, or he who sees us, of these we shut up the eyes, so that they may be as unconscious as the mansion.

7. We put men to sleep through the irresistible might of the bull with a thousand horns,[4] who rises out of the ocean.

---

1 Sarameya, progeny of Saramá, bitch of Indra: he is called arjuna, white, as well as pingala, tawny: the latter, according to Sâyana, in some members, keshuchidangeshu.

2 Stenam taskaram cha: the first is he who steals privily or hidden propery, the latter carries it off openly

3 Sastu vispati: the latter is explained Jâmâtri, or, literally, the master of all: grihi, the householder.

4 Sahasrasringo vrishabho yah samudrâd udâcharat, the sun with a thousand rays: through the worship of the sun, at a later date, Kumàra was the patron of housebreakers.

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8. We put to sleep all those women who are lying in the court-yard in litter on the bed, the women who are decorated with holiday perfumes.[1]

ANUVA'KA IV.

SUKTA I. (LVI.)

THE deities are the Maruts; the metre of the first eleven verses is *Viraj* in two *padas*, of the remaining fourteen *Trishtubh*.

WHO are these resplendent chiefs, the dwellers in one abode, the sons of Rudra, friends of man, at present well mounted?[2]

2. No one indeed knows their origin, they alone respectively know their birth.

3. They go together by their own pure paths: roaring like the wind, and fleet as falcons, they mutually rival each other.

4. The sage may know those white-complexioned beings, (the Maruts),[3] whom the vast Prisni bore at her udder.[4]

5. May the people, through (the favours of) the Maruts, always be victorious, possessed of male posterity, and in the enjoyment of wealth.

1 Sriyo yáh punyagandhâh, mangalya gandháh, wearing garlands of fragrant flowers on festival occasions, as at marriages and the like.

2 Sáma-Veda, 1. 433.

3 Etâni ninyà, which Sâyana explains, sweta varnàni bhután marutátmakàni, white-coloured beings, identical with the Maruts.

4 Udho babhára: udhas may mean the womb, according to Sáyana.

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6. The Maruts rapidly repair to the place (of their destination), richly decorated with ornaments, invested with beauty, terrible by their strength.

7. Terrible be your strength, stedfast your energies prosperous be the company of the Maruts.

8. Glorious is your vigour, unrelenting are your minds; (the exertion) of your irresistible force, the agitator (of the trees), is like (the manifold tone of the prayers of) a *muni*.[1]

9. Withhold from us your ancient blazing (weapon): let not your displeasure light upon us at this sacrifice.

10. I invoke your beloved names, Maruts, destroyer (of foes), that they who are desirous of the offering may be satisfied.

11. Bearers are the (Maruts) of bright weapons, rapid are they in motion, wearers of brilliant ornaments and self-irradiators of their persons.

12. Pure oblations be offered, Maruts, to you who are pure: the shedders of water proceed by truth to truth, pure, purifying pf pure birth.

13. Bright ornaments,[2] Maruts, are on your shoulders, shining[3] (necklaces) are pendant on your breasts, ghttering with rain, lightnings, you are distributing the waters with your weapons.

---

1 The text has dhuni muniriva, the agitation like a muni; the sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is Sayana's explanation.

2 Khadayo alankàra irseshàh: khadi occurs before for a guard for the hand, 1. 168. 3: it is more usual to describe the Maruts as bearing lances on their shoulders.

3 The text has only rukmâ, rochamânâ, shining: the scholiast supplies hárà: elsewhere the Maruts are said to have golden cuirasses on their breasts, and possibly rukmá here implies the same.

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14. Your celestial splendours, Maruts, spread wide: objects of worship, you send down (the waters) that beat down (the dust):[1] accept, Maruts, this your portion of the domestic worship of the household multiplied a thousand fold.[2]

15. If, Maruts, you justly appreciate the praise of the devout offerer of (sacrificial) food, conjoined with oblations, then promptly bestow (upon us) riches, comprehending excellent male posterity, such as no unfriendly man can take away.

16. The swift-moving Maruts are like rapid horses, shining like men gazing at a festival: innocent as children in the (paternal) mansion, frolicksome as calves they are the dispensers of water.

17. May the munificent Maruts, filling the beautiful heaven and earth with their glory, make us happy: your fatal weapon, the render of clouds, the destroyer of men, be far from us: bend down to us, Vasus, with blessings.

18. Praising your universal liberality, Maruts, the ministrant priest repeatedly worships you, seated (in the sacrificial chamber): he, showerers (of benefits) who is the guardian of the zealous (worshipper), he, (the priest), who is void of insincerity, glorifies you with hymns.

---

1 Nâmâni tiradhwam, pànsun namayanti; nàmàny uoakàni: nâmâni means waters, for they bend down the dust.

2 How can one portion become a thousand? asks the scholiast; and he answers by quoting a rather obscurely expressed text, which implies that the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered, yâvád eka devatâ kâmayate, yâvadekâ tavad ahutih prathate.

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19. These, Maruts, give pleasure to the zealous (worshipper); these humble the strength of the strong man: these protect their adorers from the malignant: they entertain severe displeasure towards the withholder of offerings.

20. These, Maruts, encourage the prosperous man: they encourage the (poor) wanderer: they, as Vasus, are pleased (with you): showerers (of benefits), dissipate the darkness: grant us many sons and grandsons.

21. Never, Maruts, may we be excluded from your bounty: let us not, lords of chariots, be last in its appointment: make us sharers in that desirable opulence which, showerers (of benefits), is born of you.

22. When heroic men, filled with wrath, assemble for (the sake of conquering many plants[1] and people then, Maruts, sons of Rudra, be our defenders in battles against our enemies.

23. You have bestowed, Maruts, many (benefits) on our forefathers, which praiseworthy (benefits) have been celebrated in former times: by the (favour of the) Maruts the fierce (warrior) is victorious in combats: by the (favour of the) Maruts the warrior ever obtains food.[2]

24. May our male progeny, Maruts, be vigorous, one who is intelligent, the scatterer of (hostile) men,

---

1 Yahvishu, oshadhishu vikshu is explained, mahatishu oshadhishu prajàsu, jetàvyásu, in great plants and people to be subdued; by plants or vegetables, oshadhi, we may perhaps understand cultivated lands.

2 Marudbhir, it, sanità vájam arvâ: the last word is explained, stotrair abhigantâ, one who overcomes by praises; or it may have its usual sense of a horse, when the sentence may be rendered, through the Maruts a horse is the obtainer (of success) in war.

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by whom we may cross the water, (of enmity to a secure dwelling: may we, your servants), dwell in our own abode.

25. May Indra, Varuna, Mitra, Agni, the waters, the plants, the trees, be pleased with us: may we recline in happiness upon the lap of the Maruts: and do you ever cherish us with blessings.

SUKTA II. (LVII.)

Deities as before; the metre is *Trishtubh.*

ADORABLE (Maruts), the worshippers vigorously, celebrate at sacrifice your appellation of company of the Maruts, they who cause the spacious heaven and earth to tremble, the clouds to rain, and move everywhere terrible.

2. The Maruts verily are the benefactors of him who praises them, the gratifiers of the wishes of the institutor of the solemnity: do you, being pleased, sit down to-day upon the grass at our ceremony, to partake (of the sacrificial food).

3. No other (deities give) such (good things) as the Maruts, as they shine with brilliant ornaments, weapons, and persons: illuminating heaven and earth, wide-radiating, they heighten their common lustre for (our) good.

4 May that blazing (weapon) of yours, Maruts, be far from us, although through human infirmities, we offer you offence: let us not, adorable Maruts, be exposed to your (shaft): may your favour, the source of abundance, ever be shewn unto us.

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5. May the Maruts, who are irreproachable, pure, and purifying, delight in this our ceremony: protect us, adorable Maruts, with favourable thoughts: be ever anxious to sustain us with food.

6. May the glorified Maruts partake of the oblations, they who, accompanied by the bending waters, are the leaders of rites: bestow water, Maruts, upon our progeny, return suitable opulence for (the donation of sacrificial riches.

7. Glorified Maruts, do you all come at the time of sacrifice to the presence of the worshippers along with your protections, for you are they who, of your own will multiply our hundreds:[1] do you ever cherish us with blessings.

SUKTA III. (LVIII).

THE deities and metre as before.

OFFER worship to the company (of the Maruts), the associated dispensers of moisture, which is powerful over the celestial region: the Maruts, by their greatness oppress both heaven and earth; they spread from the earth and the firmament to heaven.[2]

2. Formidable, high-spirited, quick-moving Maruts your birth is from the illustrious Rudra: every gazer on the sun[3] is alarmed with the course of you who are pre-eminent in lustre and strength.

---

1 Ye nas tmanâ satino varddhayanti, who increaae us, that with sons, grandsons, and the like, we may become hundreds.

2 Nakshante nákam nirriter avansát: nirriti is here said to be a synonyme of bhumi, and avansa of the antariksha.

3 Viswah swardris, that is, all living creatures; or it may mean also, according to Sàyana, what looks up to the sky, that is. a tree, trees being naturally alarmed at the approach of the wind.

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3. Grant, Maruts, to us who are affluent (in sacrificial offering) abundant food; accept complacently our earnest praise: the path you follow is not hurtful to living beings: may it increase our (prosperity) by (your) desirable protections.

4. The pious man protected, Maruts by you, is the possessor of hundreds: the assailant overcomer (of his foes), protected by you, is the possessor of thousands: protected by you, the Emperor slays his enemy: may the wealth that is given, agitators, by you ever be abundant.

5. I adore these sons of the showerer, Rudra: may the Maruts, repeatedly invoked, again come to us: may we expiate (by praise) whatever we have committed secretly or openly against the swift-moving Maruts, by which they are displeased.

6. The pious praise of the opulent Maruts has been recited: may the Maruts be gratified by this hymn: remove far from us, showerers (of benefits), those who hate us: and do you ever cherish us with with blessings.

SUKTA IV. (LIX).

THE deities are the Maruts, except in the last verse, which is dedicated to Rudra; the metre of the first, third, and fifth stanzas is *Brihati*, of the second, fourth, and sixth, *Satobrihati*, of the seventh and eighth, *Trishtubh*, of the next three, *Gàyatri*, and of the twelfth *Anushtubh*.

AGNI, Varuna, Mitra, Maruts, grant happiness, gods, to him whom you preserve from (the perils of) this (world), whom you guide here (to the paths of virtue).[1]

---

1 Yam trayadhwam idam, yam cha nayatha: idam is explained, in the first place, by itas, from this, bhaya hetoh, cause of peril; in the second, idam implies san màrgam, road of virtue.

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2 Through your protection, gods, the man who worships on an auspicious day overcomes his adversaries: he who offers abundant (sacrificial) food to you to detain you (at his rite) enlarges his habitation.

3. Vasishtha overlooks not the every lowest amongst you; Maruts, who are desirous (of the libation), do you all drink together to-day of our effused *Soma* juices.[1]

4. Your protection, leaders (of rites), yields no detriment to him whom you defend in battles: may your latest favour return to us: come quickly, eager to drink the *Soma*.

5. Do you whose riches are connected together come to partake of the (sacrificial) viands, for, Maruts, I offer to you these oblations, therefore go not away to any other (sacrifice).

6. Sit down on our sacred grass: come to bestow upon us desirable riches: doing no harm, Maruts delight in the sweet *Soma* libation presented at this season.

7. May the Maruts yet unrevealed, decorating their persons, descend like black-backed swans: let the entire company gather round me like happy men rejoicing together at a solemn rite.

8. The man, Maruts, who wounds our feelings, he who, rebuked by all, yet seeks, Vasus, to kill us, he would bind us in the bonds of (Varuna), the avenger (of iniquity), such a man do you destroy with a consuming fatal weapon.

9. Maruts, destroyer of foes, this oblation is designed for you: do you, who are the devourers of enemies, (coming) with your protections, graciously accept it.

---

1 Sâma Veda, I. 241.

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10. Objects of domestic worship, munificent Maruts, come with your protections: go not away.

11. Maruts, of independent strength, who are far-seeing, glorious as the sun,[1] come hither, come hither I invoke you to the sacrifice.

12. We worship Tryambaka,[2] whose fame is fragrant,[3] the augmenter of increase:[4] may I be liberated from death,[5] and, like the *Urvaruka*[6] from its stalk, but not to immortality:[7] let us worship

---

1 The text has Surya twachas, literally, sun-skinned.

2 According to the scholiast the term means the father, ambaka of the three deities Brahmá, Vishnu, and Rudra: the Rig-vidhân identifies him with Mahâdeva; but the authority is of no great weight.

3 Sugandhim is explained, prasâritapunya kutim, whose fame of virtue is spread; or as illustrated by another text quoted in the comment, in like manner as the fragrance of a tree full in flower sheds sweetness, so spreads the fragrance of holy action; the memory of the just, smells sweet and blossoms in the dust.

4 Pushti vardhanam, the augmenter of nutrition, is interpreted, jagad vijam, the seed of the world; but the simple meaning of the multiplier of good things subservient to objects of bodily enjoyment, as wealth, sariradhanádivishayân varddhayatri is preferable.

5 Mrityor mokshiya may also mean, may I be liberated from the world, or the revolutions of life and death: may I attain moksha.

6 The urvâruka is called also the karkati, a species of cucumber.

7 Mâmritat mâ á amrita, not to or until the immortal or immortality, understanding thereby either the long life of the gods or swarga, paradise, the wish expressed being for final emancipation: this notion, and the denomination Tryambaka, are, in my opinion, decisive of the spuriousness of this stanza: the repetition, decisive of the half stanza to make up a whole is something unusual; the verse occurs in the Yajur-Veda, 3, 60, and is,

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Tryambaka, whose fame is a fragrant, the augmenter of increase: may I be liberated from death like the *Urvâruka* from its stalk, but not unto immortality.

---

in some instances, differently interpreted; Tryambaka is termed netratrayopetam Rudram, the triocular Rudra: sugandhim, divya gandhopetam, of celestial ftagrance: the urvàruka is said to mean the karkandhu, which, ripe, falls of itsself from stalk

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ADHYAYA V

MANDALA VII. *(Continued).*

ANUVAKA IV. *(Continued).*

SUKTA V. (LX.)

THE deities are Mitra and Varuna, except in the first verse, in which Surya is the divinity; the *Rishi* is, as throughout, Vasishtha; the metre *Trishtubh*.

SURYA, when rising to-day, declare the truth to Mitra, and Varuna, that are void of sin: may we, Aditi be (approved of) among the gods: praising thee, Aryaman, may we be dear to thee.

2. This Surya, the beholder of man, rises. Mitra and Varuna, upon both (heaven and earth), moving (in the sky): he who is the preserver of all that is stationary or moveable, witnessing the upright acts or the sins of mortals.

3. He has harnessed his seven bay steeds, Mitra and Varuna, (to come) from your common dwelling-place, (the firmament): the horses that, shedding water convey that Surya who, friendly to you both, (contemplates all) regions, and looks carefully upon living creatures as (a herdsman) upon the herd.

4. For you, (Mitra and Varuna), the sweet-flavoured viands have been prepared: the sun has ascended the shining firmament, for whom the Adityas and the consentient Mitra, Varuna, Aryaman, make ready the paths.

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5. These (deities), Mitra, Aryaman, Varuna, are the detecters of much untruth: these unconquered sons of Aditi, dispensers of happiness, are magnified in the hall of sacrifice.

6. These the unsubdued Mitra, Varuna and Aryaman, animate with energies the unconscious (sleepers): repairing to the intelligent performer (of pious acts), they lead (him) by safe paths (to heaven), removing all iniquity.

7. (Beholding) with unclosing eyes, and cognisant of the things) of heaven and earth, they conduct the ignorant man (to duty): in the lowest depth of the river (through them), there is a bottom: may they lead us to opposite shore of the vast expanse.[1]

8. Including our sons and grandsons in that preserving and auspicious felicity which Aditi, Mitra, and Varuna confer upon the liberal doner (of the oblation), may we never, acting precipitately, incur the displeasure of the deities.

9. Let my adversary desecrate the altar by ill-expressed) praises: repelled by Varuna, may he (undergo) various sufferings: may Aryaman defend us from those who hate us: confer, showerers (of benefits), a vast region upon the liberal donor (of oblations).

10. The association of these (three deities) is of mysterious lustre: by their secret strength they overcome (all enemies): showerers (of benefits), through fear (of you our opponents) are trembling: have mercy upon us in the mightiness of your strength.

---

1 Vishpitasya pâram: the former is explained only by vyâptitasya, expanded: Sâyana supplies the substantive karmanah, act, duty.

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11. These munificent (deities) conjointly accept the praise of the worshipper, and bestow (a spacious mansion for a dwelling upon him who, for the sake of food and excellent riches, devotes his mind to your glorification.[1]

12. Excellent Mitra and Varuna, to you this adoration at sacrifices is addressed: remove from us all difficulties, and ever cherish us with blessings.

SUKTA VI. (LXI).

Deities and metre as before.

SPREADING around the beautiful light, Mitra and Varuna, of you two divinities, Surya rises: he who beholds all existing beings apprehends the acts of mortals.

2. The sage, the solemnizer of sacrifice, the ancient hearer (of holy prayer),[2] earnestly repeats, Mitra and Varuna, your praises: he whose prayers, doers of good deeds, you favour, whose acts (of worship) you recompense not for years.[3]

---

1 Yo brahmane sumatim ayajate is explained, yo yajamâno dadâti sobhânam buddhim yushmat stoharupâya, the institutor of the rite, who gives pure or pious understanding to the natnre or form of your praise.

2 The text has dirghasrut, which is explained only by chira kâlam srotâ. a hearer for a long time, an epithet of Vaisistha, but in what sense is somewhat uncertain.

3 A yatkratwà na saradah prinaithe is explained, yat karma bahun samvatsaràn ápurayethe. whose act you fill or fulfil many years: the scholiast passes by na, which may be the conjunction *and* as well as the negative *not*: in either case the sense is obscure: it may mean that the merit of the worship is so great that it cannot be adequately rewarded except after a long period.

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3. You are vaster, Mitra and Varuna, than the ample earth, vaster, bounteous donors, the glorious and expansive heaven: you maintain beauty in vigilantly protecting (us)

4. Praise the splendour of Mitra and Varuna, whose strength, by its mightiness, keeps heaven and earth asunder: may the days of those who offer not worship pass without male descendants: may he who delights in sacrifice in prosperity.

5. Unperplexed, all-pervading showerers (of benefits), those (praises) are for you, in which nothing surprising no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret, are not unappreciated.

6. I offer sacrifice to you two with praises, I invoke you, Mitra and Varuna, when in trouble: may the present hymns be capable of gratifying you: may these (my) prayers be acceptable to you both.

7. To you, divine Mitra and Varuna, to you this adoration at sacrifice is addressed: remove from us all difficulties, and ever cherish us with blessings.

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SUKTA VII. (LXII).

THE deity of the first three verses is Surya, of the other three the divinities are Mitra and Varuna; the metre is *Trishtubh.*

SURYA spreads his vast and numerous rays over all the crowds of men: shining bright by day, he is beheld (by all) the same, the creator, the created,[1] he is glorified by his worshippers.

2. Rise up before us, Surya, with thy glorious white horses: declare us free from sin to Mitra, Varuna, Aryaman, and Agni.

3. May Varuna, Mitra, and Agni, alleviators of pain, the observers of truth, bestow upon us thousands (of riches): may they, the givers of delight, grant us excellent food; glorified by us, may they fulfil our desires.

4. Indivisible and mighty heaven and earth protect us who, of fortunate birth, have knowledge of you both: let us not incur the displeasure of Varuna, or of Vayu, or of Mitra, the best beloved of men.

5. Stretch forth your arms for the prolongation of our existence, bedew with water the pastures of our cattle, render us honoured amongst men: ever youthful Mitra and Varuna, hear these my invocations.[2]

6. May Mitra, Varuna, Aryaman, grant affluence to us and to our posterity: may all paths be easy of access unto us: and do you ever cherish us with blessings.

---

1 Kratwà kritah are explained, Sarvasya karttá prajàpatinà Sampáditah, the maker of all produced by Prajàpati.

2 Yajur-Veda, 21, 9: Mahidhara's interpretation is to the same puport as Sâyana's, with slight variations.

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SUKTA VIII. (LXIII.)

The deity of the first four stanzas and of one-half of the fifth is Surya, and the deities of the rest are Mitra and Varuna: the metre as before.

The auspicious Surya rises, the eye of all, the common (parent) of men: the divine eye of Mitra and of Varuna, who breaks through the glooms as through (investing) skin.

2. The animater of men arises, the great rain-shedding banner of Surya[1] rolling on the universal wheel which the white steeds yoked to his car drags along.

3. Delighted by the praises (of his worshippers), the radiant sun rises from the lap of the dawns: that divine sun gratifies my desires, who limits not the lustre that is common (to all).

4. The bright and glorious sun rises from the firmament far-going, traversing (the heavens), diffusing light: verily all beings animated by Surya proceed and execute their assigned labours.

5. He travels the path which the immortals have prepared for his course, darting along like a hawk: we worship you, Mitra and Varuna, when the sun has risen, with praises and oblations.

6. May Mitra, Varuna, Aryaman, grant affluence to us and to our posterity: may all paths be easy of access to us, and do you ever cherish us with blessings.

---

1. Mahân ketur, arnavah suryasya, the banner or emblem of Surya is Surya, which is probably all that Sâyâna means when he maintains that we have here an arbitrary change of case, and that for Suryasya we should have Suryah in the nominative.

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SUKTA IX. (LXIV.)

Mitra and Varuna are the deities; the metre is *Trishtubh.*

RULLING over the waters that are in heaven and earth impelled by you, (the clouds assume the form of rain:[1] may the auspiciously manifested Mitra, the royal Aryaman, the powerful Varuna, accept our oblation.

2. Sovereigns, mighty preservers of water, powerful lords of rivers, come to our presence: send down to us, munificent Mitra and Varuna from the firmament, sustenance and rain.

3. May Mitra, Varuna, the divine Aryaman, conduct us by the most practicable paths, then, (when we desire their guidance), accordingly as Aryaman promises to the liberal donor (of oblations), may we, enjoying the protection of the gods, rejoice in abundance, together with posterity.[2]

4. Mitra and Varuna, bedew with water him who facricates your chariot in his mind, offering high praise, and confirming it (by sacrifice): render, sovereign (deities), the people well-affected towards him.

5. Varuna and Mitra, this praise, pure as the *Soma* libation, has been offered to you, and also, Aryaman, (to thee):[3] protect our rites: be awake to our praises: and do you ever cherish us with blessings.

---

1. Pra vám ghritasya nirnijo dadiran is explained, yuvabhyâm preritâ meghá udakasya rupâni prayachchhanti, impelled by you the clouds give the forms of water; or, according to another explanation, ghrita keeps its ordinary sense, the form of butter, that is, oblations, are given to you.

2. Ishà mademe saha, with food rejoice, together with posterity, putrâdibhih, understood.

3. The text has vâyave: Váyu is said to be a synonyme of Aryaman

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SUKTA X. (LXV.)

The deities and metre as before.

WHEN the sun has risen, I invoke Mitra and you, Varuna, of pure vigour, whose imperishable and superior might is triumpant in the crowded conflict over all enemies.

2. They verily are mighty among the gods: they are rulers: they bestow upon us a numerous posterity: may we obtain you, Mitra and Varuna, whether on earth or in heaven, and wherever the (passing) days may preserve us.

3. Holders are you of many fetters, barriers against the irreligious, invincible by hostile mortals: may we cross over all the danger, Mitra and Varuna, by the path of sacrifice, to you, as (we cross over) water by a boat.

4. Come, Mitra and Varuna, to our offered oblation: sprinkle our place of sacrifice with water and with viands: (who) in this world (may) present to you (such) excellent (donations) that you may (thereby be induced to) gratify mankind with celestial and beautiful water.[1]

5. Varuna and Mitra, this praise, pure as the *Soma* libation, has been offered to you, and also, Aryaman, (to thee): protect our rites: be awake to our praises: and do you ever cherish us with blessings.

---

1. This passage is very obscurely expressed, although the purport may be gussed, with the aid of the scholiast: it is literally, towards you two here an excellent to man bestow of water celestial, beautifull, (or flowing), prati vâm atra varamá jaúy a prinitam uduah divyasya chároh.

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SUKTA XI. (LXVI.)

THE deities of the three first stanzas are Mitra and Varuna, of the fourth and following to the thirteenth inclusive, the Adityas, Surya is the deity of the three next, Mitra and Varuna are again the deties of the last three verses; the metre of the first nine stanzas is *Gáyatrí*, of the tenth, twelfth and fourteenth *Brihatí*, of the eleventh, thirteenth and fifteenth *Sato-brihatí*, of the sixteenth *Puro-ushnih*, and of the rest *Gáyatrí*.

MAY this our propitiatory praise, accompanied by oblations, proceed to you, Mitra and Varuna, of reiterated manifestations.[1]

2. You whom the gods uphold for their invigoration, both mighty, masters of strength and of diffusive radiance.

3. Protectors of our dwellings, protectors of our persons, Mitra and Varuna, perfect the rites of your adorers.

4. May Mitra, the destroyer of sin Aryaman, Savitri, Bhaga, bestow (upon us) to-day at Sun-rise[2] what (we pray for).

5. May this our dwelling be well-protected, liberal deities, on your departure, you who purify us from sin.

6. And who are sovereign over all, and, with Aditi, preside over this unobstructed and great ceremony.[3]

---

1. Tuvijátayoh, repeatedly born, as presiding over day and night they may be said to be manifest repeatedly in daily succession.

2. Sáma-Veda, II. 701; Yajur-Veda, 33. 20.

3. Uta swarájo aditiradabdhasya vratasya ye, maho ráján isate. the place of Aditi, is rather doubtful, as the next has no copulative; the scholiast proposes as one reading, Aditis teshám máta, of them Aditi is the mother, or that which follows, Mitrádayo aditischa, Mitra and the rest and Aditi.

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7. I glorify you, Mitra and Varuna, and Aryaman, the consumer of enemies when the sun has risen.

8. May this praise (be effective) for unimpeached strength, along with golden treasure: may it (be effective), sages, for the fulfilment of (the object of) the sacrifice.

9. May we be thine, divine Varuna: may we, along with pious worshippers, be, Mittra, thine: may we obtain food and water.[1]

10. Manifold, radiant as the sun, Agni-tongued augmenters of sacrifice, you who have limited the three universal sacrifices with comprehensive rites.[2]

11. Who have established the year, and then the month and the day, the sacrifice, the night, and the holy text, they, the royal deities, Varuna, Mitra, Aryaman, enjoy unrivalled might.

12. Therefore to-day at sun-rise we solicit you with hymns for (wealth), which Varuna, Mitra, Aryaman, bearers of water, you convey.

13. Acceptors of rites, generated for rites, augmenters of rites, fierce enemies of the neglecter of rites, may we, as well as those men who are your adorers,

---

1. Isham swas cha dhimahi is explained, annam udakam cha dhàrayàmahe, may we retain food and water: this and the two preceding verses form a Richa, to be repeated at the morning sacrifice: they occur also Sàma-Veda, II. 417—419.

2. Trini ye yemuh vidathàni dhîtibhih visvàni paribhutibhih is explained, ye trini vyàptàni kshityàdisthànàni paribhavukaih kharmabhih prayachchhanti, who give the three spread places, earth and the rest, with overcoming acts: it is not very clear what is intended: perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites, with definite ceremonies or at definite seasons.

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be in (the enjoyment of) the highest felicity, all confirmed by you.[1]

14. That beautiful orb (of the sun) rises on the near margin of the sky as the swift, divine white coloured (steed) bears it along for the beholding of all men.

15. The seven gliding steeds convey the sun, the lord of every individual moving or stationary thing,[2] traversing the whole world in his chariot for the good of all[3].

16. That pure eye (of the universe), beneficial to the gods, rises: may we behold it for a hundred years: may we live a hundred years.[4]

17. Unconquerable resplendent Varuna and Mitra, (induced) by our praises, come to drink the *Soma* juice.

18. Gentle Mitra and Varuna, destroyers of foes, come from heaven with your glories, and drink the *Soma* juice.

---

1. Tesham vah sumne suchchhardishtame, of those of you in the most blissful opulence, or in happiness, united with a most delightful dwelling, sukhatame dhane, atyantaramaniyagrihayukte sukhe vá.

2. Sirshnah sirshno jagatas tasthushaspatim, the lord of stationary and moveable head by head: the scholiast would apparently connect Siras with the horses of the sun, the ablative or genitive being put for the instrumental, sirasá, swaswasira sá vahanti suryam, they bear the sun by his own head; or the head, he says, may be put for the being with a head, sirah sabdena tad-ván padárthah, that is to say, the whole of such objects, tasya-kártsnyam, or the best of all, sarvasya sreshtham: he seems rather puzzled: it probably implies only each or individual.

3. Yajur-Veda, 36. 24, which adds, srinuyáma saradah satam, prabravráma saradah satam, adínáh syáma saradah satam, bhuyas-cha saradah satam, may we hear, may we speak, may we be independent, for a hundred years or more.

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19. Come, Mitra and[Varuna leaders of rites, propitiated by the oblataion, and drink the *Soma*, augmenters of the sacred rite.

SUKTA XII. (LXVII.)

The deties are the Aswins; the metre is *Trishtubh*

LORDs of men, (I approach) to adore your chariot with devout praise and oblation, I address it as if it were a messenger to awaken you, adorable deities, as a son (addresses) his parents.

2. Kindled by us, Agni blazes, the extremities of the darkness are seen nigh at hand, the banner (of the sun) is perceived rising with the glory on the east of the dawn, the daughter of heaven.

3. Verily Aswins, the pious priest repeating (your praises) glorifies you, Násatyas, with hymns: come therefore by formerly-trodden paths to our presence with your chariot, familiar with heaven, laden with treasure.

4. Relying on you, Aswins, as protectors, desirous of wealth, Mádhwis, I invoke you when the *Soma* is effused: may your stout horses bring you (hither): drink the sweet juices poured out by us.

5. Divine Aswins, render my sincere and undisturbed adoration, offered for the sake of riches, (efficacious) for their acquisition: preserve all my faculties in (the time of) battle: protectors of pious acts, (influenced) by our acts, bestow upon us (wealth).

6. Protect us, Aswins, in these pious acts, may our procreative power fail not: but through your favour) possessing sons and grandsons, distributing desired

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riches and enjoy ample wealth, may we accomplish the worship of the gods.

7. This treasure given by us has been placed, Mádhwis, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship: come to our presence with benevolent thoughts, accepting the oblations offered amongst human beings.

8. Nourishers of all, the chariot of you two, who are associated in a common purpose, traverses the seven flowing (streams): the excellent horses harnessed by the gods, who bear you rapidly, careering in the car, are never wearied.

9. Be propitious to those who are affluent[1] (in oblations), who offer the wealth that is to be offered for the sake of riches: they who encourage a kinsman[2] with kind commendations, distributing wealth of cattle and of horses.

10. Ever youthful Aswins, hear to-day my invocation: come Aswins, to the dwelling where the oblation is prepared: grant wealth (to the offerer): elevate the worshipper: and do you ever cherish us with blessings.

---

1. Asaschata bhutam, Sàyana says, here means anuraktau bhavatam: but he explains it kutràpi asajyamánau, being anywhere unoccupied, unattached,—meaning, be unattached to, or uninterested in, any except the present worshippers.

2. Bundhu may also, it is said, mean the Adhwaryu, or ministrant priest, phalena badhnàti, whom one binds by a reward.

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SUKTA XIII. (LXVIII).

THE deities as before: the metre of the first seven stanzas is Virâj, and of the two last *Trishtubh*.

ILLUSTRIOUS Aswins, lords of handsome horses come hither, propitiated, Dasras by the praises of your adorer and partake of our consecrated oblations.

2. The exhilarating viands have been prepared for you: come quickly to partake of my oblation: disregarding the invocations of an adversary, listen to ours.

3. Your chariot, Aswins, in which you ride with Surya, hastens towards us at our solicitation, traversing the regions as swift as thought, and laden with a hundred blessings.

4. When the stone, seeking to propitiate you two divinities is raised aloft, and loudly sounds, expressing for you the *Soma* Juice, then the pious worshipper brings you back, beautiful divinities, by his oblations.

5. Wonderful, verily, is the wealth that is yours: you have liberated from the cave Atri,[1] who is dear to you, and enjoys your protection.

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1 Nvatraye Mahishwantam yuyotam, you separated the Mahishwat from Atri: the sholiast considers Mahishwat as a synonym of ribisa, which has occurred before: it is amongst the 134 words at the end of the Nighantu of the Nirukta, of which there is no explanation; but in Mand. I. S. CXVI. V. 8, Vol. I. 290, ribise is explained, apagataprakáse pidâyantragrihe, in a dark house of implements of torture. Sâyana elsewhere considers it equivalent to Agni, or other Tushâgni, or fire of chaff, as he explains, in the following Sukta LXXII. Vol. 5, anhasas by ribisád agneh sakâsát. Although the word does not occur, the incident is alluded to more than once in the first Mandala. Sukta CXII. 7, where the Commentary says. Atri was thrown into a machine-room with a hundred doors, where he was roasted; and again, CXVIII. 7, the same explanation occurs, - sataduare

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6. Such was your benevolence, Aswins, to Chyavana, praising and offering oblations, that you in requital rescued his body from departure.

7. When faithless friends had abondoned Bhujyu in the midst of the ocean, you brought him to shore devoted and relying upon you.

8. You have granted (his desires) to Vrika,[1] exhausted by his devotions: when called upon you have listened to Sayu: you are they who have filled the barren cow (with milk) as (a river) with water: you have (endowed her) with strength, Aswins, by your deeds.

9. This your devoted worshipper, waking before the dwan, praises you with hymns: nourish him with food, and let the cow (nourish him) with her milk: and do you ever cherish us with blessings.

SUKTA XIV. (LXIX).

The deities as before; the metre is *Trishtubh.*

May your golden chariot, drawn by your vigorous horses, blocking up heaven and earth, come to us, following the track of the waters, radiant with (glowing) wheels, laden with viands, the protector of men, the receptacle.

---

pidáyantragrihe.....Tushâgnim sitenodakena avárayethám, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. A reference is made to Mandala X. 39. 9.

1 The Commentator seems rather uncertain as to Vrika, which usually means malignant or impious: it may mean, he says a person.

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2. Renowned among the five orders of beings, furnished with three benches,[1] harnessed at will, may it come hither: that vehicle) wherewith you repair to devout mortals, whithersoever, Aswins, directing your course.

3. Well-horsed and celebrated, come, Aswins, to our presence: drink, Dasras, the sweet pledge: your chariot, conveying you, with your spouse, furrows with its two wheels[2] the extremities of the sky.

4. The daughter of Surya made choice of your chariot at the approach of night: you defend the devout worshipper by your deeds, when the resplendent (sacrificial) food proceeds to you to secure your protection.

5. Riders in the chariot, Aswins, come for our purification and wel-fare to this our sacrifice, at the dawn of day, with that chariot which is clothed in radiance, and which, when harnessed, traverses its (appointed) road.

6. Leaders of rites, like (thirsty) cattle, thirsting for the radiant (*Soma*), hasten to-day to our sacrifice: in many ceremonies do the pious propitiate you with praises: let not other devout worshippers detain you.

7. You bore up Bhujya, Aswins, from the waters, when cast into the sea, bearing him to shore by your exertions with your undecaying unwearied, unharassed horses.

8. Ever youthful Aswins, hear to-day this my invocation: come, Aswins, to the dwelling where the oblation is prepared, grant wealth (to the offerer),

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1 Trivandhurah; compare also I. 47. 2, and I. 183. 1.

2 Vartanibhyam:—Vartani is usually rendered a road: it is here explained by Chakrábhyàm.

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elevate the worshipper, and do you ever cherish us with blessings.

SUKTA XV. (LXX).

The deity and metre as before.

ALL-ADORED Aswins, come to our (sacrifice), to that place on earth which has been designated yours, which, like a swift, broad-backed horse,[1] awaits you, and on which you are seated as firmly as in a dwelling.[2]

2. This excellent praise, redolent of food, propitiates you: the ewer has been heated in the dwelling of the worshipper,[3] which, reaching you, fills the ocean and the rivers (through the rain it obtains), associating you (in the rite), like two well matched horses in a chariot.

3. To whatever places you may descend, Aswins, from heaven, whether amidst the spreading plants, or amongst men, or sitting on the summit of the clouds, be the bearers of food to the man, the donor (of the oblation.

4. Inasmuch, divine Aswins, as you accept that which is most acceptable in the plants and in the waters,[4] and those (things) which are most suitable to

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1. Suna-prishthah is, the scholiast says, sukhakara, pleasant, delightful, vipulatwàt, from its breadth.

2. A yat sedathur druvase na yonim is not very clear. The comparison is explained, dhuvàya nivàsàya sthànam iva, like a place for a durable soil.

3. Gharma: see vol. iii p. 281. The scholiast connects it with pravarga,—gharmah pravargascha.

4. Meaning, according to the scholiast, the cakes of meal and the Soma juice offered in sacrifices.

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you, the offerings) of the *Rishis*, therefore, bestowing upon us ample riches, (favour us) as you have favoured former couples [1]

5. Aswins, hearing the many prayers of the *Rishis* you look (favourably) upon (us): come to the sacrifice of this man, and may your desired favour be (shewn) him.

6. Come, Nasatyas, to the excellent Vasishtha, the worshipper who accompanied by the priests is present, offering oblations, and repeating praises: these prayers are recited to (bring you hither).

7. This adoration, Aswins, this praise (is for you): be gratified, showerers (of benefits), by this laudation: may these eulogies, addressed to you, reach you: and do you ever cherish us with blessings.

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1. Sacrificers, or institutors of sacrifices, yajamànas, and their wives.

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ANUVA'KA V.

ADHYAYA V.—*(Continued).*

SUKTA I. (LXXI.)

The deities and metre as before.

NIGHT retires before the dawn, the sister (of the Aswins: the dark night leaves the path clear for the radiant (sun): upon you, who are affluent in horses, affluent in cattle, we call day and night: keep away from us the malevolent.

2. Come to the mortal, the donor (of oblations), bringing desired wealth in your chariot: keep afar from us famine and sickness: day and night Madhwis, protect us.

3. May your docile and vigorus (horses) bring hither your chariot at the approaching dawn: conduct hither, Aswins, your radiating, wealth laden chariot, with your rain-bestowing steeds.

4. With that chariot, lords of men, which is your vehicle, which has three benches, is laden with wealth, and is the precursor of day, come, Nasatyas, to us; with that chariot which traverses (the sky) as your all-pervading form.[1]

5. You exempted Chyavana from decay: you mounted Pedu upon a swift charger:[2] you extricated

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1 Abhi yad vâm viswapsnyo jigáti is explained, yo ratho vàm vyâptarupo abhigachchhati; or it may mean, since Vasishtha praises you,—viswapsnyah being a name of Vasistha.

2 Niranhasas Tamasah spartam Atrim; Sáyana: anhasah, ribisât tushágneh sakâsât, tamasascha guhântahsthitâchcha

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Atri from torture and darkness: you replaced Jahusha in all his rebellious kingdom.

6. This adoration, Aswins, this praise (is for you): be gratified, showerer (of benefits) by this laudation: may these eulogies, addressed to you, teach you: and do you ever cherish us with blessings.

SUKTA II. (LXXII.)

The deities and metre as before.

COME, Nasatyas, with your cattle-giving, horse-bestowing, wealth-yielding chariot: all praises[1] gather round you, who are resplendent with admirable beauty of persons.

2. Sharing in satisfaction with the gods, come to our presence, Nasatyas, with your chariot, for the friendship (that prevails) between you and us is from our forefathers: a common ancestor[2] (is ours: acknowledge his affinity.

3. Praises waken up the Aswins, kindred adorations (arouse them) and the celestial dawns: the sage, addressing these laudations to the adorable heaven and earth, glorifies the Nasatyas in their presence.

4. When the dawns arise, your worshippers, Aswins, proffer your praises: the divine Savitri casts his splendours on high: the fires, with their (kindled) fuel, greatly glorify you.

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1 Viswâ niyutah: niyut is here said to mean stuti, praise.

2 Vivaswat and Varuna were both sons of Kasyapa and Aditi: the Adityas are the sons of the former, Vasishtha of the latter, consequently they are first cousins.

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5. Come Nasatyas, from the west, from the east; (come), Aswins, from the south, from the north, come from every quarter with riches beneficial for the five classes of men: and do you ever cherish us with blessings.

SUKTA III. (LXXIII.)

THE deities and metre as before.

DEVOTED to the gods, and hymning their praise, we have crossed to the oppsite shore of this (state of) darkness: the worshipper invokes the Aswins, the doers of many deeds, the most mighty, the first-born, the immortal.

2. The man who is dear to you, Násatyas, the invoker of the gods, has taken his seat, he who offers worship and repeats praise: be nigh, Aswins, and partake of the libation: supplied with food, I address you at sacrifices.

3. Praising (the gods), we prepare the sacrifice for their coming: showerers (of benefits), be propitiated by this pious laudation: despatched like a swift messenger, Vasishtha arouses you, glarifying you with hymns.

4. May those two, the bearers (of oblations), approach our people, destrovers of *Rákshasas*, well-nourished, strong-handed: accept our exhilarating (sacrificial), viands: injure us not, but come with good fortune.

5. Come, Nâsatyas, from the west, from the east; come Aswins, from the south from the north, come from every quarter with riches beneficial for the five classes of men; and do you ever cherish us with blessings.

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SUKTA IV. (LXXIV.)

THE deities as before; the metre of the first three stanzas and of the fifth is *Brihati*: of the fourth and sixth, *Sata-brihati*.

THESE pious praises glorify you, radiant Aswins: I call upon you, who are rich, in acts for preservation, for you repair to every individual.[1]

2. You are possessed, leaders (of rites), of marvellous wealth; bestow it upon him who sincerely praises you: alike favourably-minded, direct your chariot to your presence: drink the sweet *Soma* beverage.

3. Come, Aswins, tarry near us,[2] drink of the sweet libation: showerers (of benefits), by whom riches are won, milk the rain (from the firmament): harm us not: come hither.

4. Yours are the horses that, conveying you, bring you to the dwelling of the donor (of the oblation): divine leader (of rites), favourably inclined towards us, come with your rapid steeds.

5. The pious worshippers, now approaching you, unite to offer (you sacrificial) food: do you two, Nasatyas, grant to us who are affluent (in offerings) enduring fame and dwelling.

6. Those worshippers, the benefactors of men, doing injury to none who repair to you, like waggons,[3] (to the farm), either prosper by their own strength, or inhabit an excellent abode.

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1 Sàma-Veda, I. 304; II. 103: the whole of this Sukta is termed a Pragátha.

2 Yajur-Veda, 33. 88.

3 The text has only rathà iva, like chariots: the scholiast adds, vrihyàdipurnà yathà pràpnuvanti swámigriham, loaded with rice and the like, arrive at the house of the owner.

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SUKTA V. (LXXV.)

THE deity is the Dawn; the *Rishi*, as before, Vasishtha; the metre is *Trishtubh*. This is one of the *Suktas* which the *Rig-vidhâna* directs the worshipper to repeat on rising at the end of the night, calm and pure, and awaiting the appearance of the Dawn with his hands raised to his forehead, as by so doing he will obtain various kinds of wealth, gold, cattle, horses, grain, cloths goats, sheep, male offspring and wives.

THE Dawn, the daughter of heaven, has risen: she comes, manifesting her magnificence in light: she scatters our foes as well as the odious darkness, and relumes the paths that are to be trodden (by living beings).[1]

2. Be unto us to-day the cause of great felicity: bestow, Ushas, (what is promotive) of great prosperity: give us wonderful riches and reputation: grant, divine benefactress of men, to mortals flourishing male posterity.[2]

3. These wonderful, immortal rays of the beautiful Dawn appear, giving birth to the pious rites of divine worship, and filling the firmament, they spread around.

4. Exerting herself, she approaches rapidly from afar (to give light) to the five classes of men, witnessing the thoughts of men, the daughter of haaven, the benefactress of living beings.

5. The bride of Surya, the distributress (of food), the possessor of wonderful health, she rules over treasures (of every kind) of riches: hymned by the

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1 Angirastamá pathyàh ajigah is explained, gantritamà padavir udgirati, she throws up the paths that are to be most traversed, that is, práninám vyavahárâya prakâsayati, she gives light for the transactions of living beings.

2 The text has sravasyum, wishing for food: the comment explains it annavantam putram, a son having food.

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Rishis, the waster away of life, the mistress of opulence, she rises, glorified by the offerers (of oblations).

6. The bright and wondrous steeds, conveying the resplendent Ushas, are visible: she advances, radiant in her every-way-moving chariot: she bestows wealth upon the man who practises sacred rites.

7. True with the truthful, great with the great, divine with the deities, adorable with the adorable,[1] she disperses the solid (gloom), she displays (the pastures) of the cattle: all creatures, the cattle especially, are longing for the Dawn.

8. Bestow upon us, Usnas, wealth, comprising cattle and horses, abundant food, and male offspring: let not our sacrifice incur reproach among men: and do you, (gods), ever cherish us with blessings.

SUKTA VI. (LXXVI.)

THE divine Savitri, the leader of all, sends upwards the immortal, all-benefiting light: the eye of the gods has been manifested for (the celebration of religious rites: the Dawn has made all creatures visible.

2. The paths that lead to the gods are beheld by me, innocuous and glorious with light: the banner of Ushas is displayed in the east, she comes to the west, rising above high places.[2]

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1 Satyâ satyebhir, mahati mahadbhir, devi devebhir, yajatâ yajatraih, may also be understood, according to the scholiast, either as applying to kiranaih, rays,—the rays of the morning,—or to anyair devaih, with other deities, associated with whom the Dawn is true, mighty, and adorable.

2 Unnatapradesah:—we might else have rendered it above he houses.

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3. Many are the days that have dawned before the rising of the sun, on which thou, Ushas, hast been beheld like a wife repairing to an inconstant husband, and not like one deserting him.[1]

4. Those ancient sages, our ancestors, observant of truth, rejoicing together with the gods, discovered the hidden light, and, reciters of sincere prayers, they generated the Dawn.

5. When the common herd (of cattle had been stolen), then, associating, they concurred, nor mutually contended: they obstructed not the sacrifices of the gods, but, unoffending, proceeded with the light (they had recovered).[2]

6. Auspicious Ushas, the Vasishthas, waking at dawn, and praising thee, glorify thee with hymns: Ushas, who art the conductress of the cattle (to pasture), the bestower of food, dawn upon us: shine, well-born Ushas, the first (of the gods).

7. Ushas, the object of the sincere praises of the worshiper, is glorified when dawning, by the Vasishthas bestowing upon us far-famed riches: do you (gods), ever cherish us with blessings.

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1 Yatah pari jàra ivácharanti.....na punar yantiva is explained, as in the world a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray.

2 What this means is not very obvious: it is literally, in the common vast assembled they agree, nor do they strive mutually: they injure not the observances of the gods, not harming, going with treasures, or with the Vasus: vasubhih means ushasàm tejobhih, according to Sàyana.

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SUKTA VII. (LXXVII.)

THE deity, *Rishi*, and metre as before.

USHAS shines radiant in the proximity (of the sun), like a youthful wife (in the presence of her husband), animating all existence to activity: Agni is to be kindled for the good of men: the light disperses the obstructing darkness.

2. Advancing towards all, and spreading widely, the Dawn has risen: clothed in pure and brilliant vesture, she expands: of golden colour and of lovely radiance, she shines the parent of sounds,[1] the leader of days.

3. The auspicious Ushas, bearing the eyes of the gods (the light), leading her white and beautiful courser (the sun),[2] is beheld, manifested by the rays, distributress of wonderful wealth, mighty over all.[3]

4. Dawn, Ushas, who art the bearer to us of desirable (wealth), and keepest our adversary from us:[4] render the wide earth free from peril: drive away those who hate us: bring to us treasures: bestow, opulent goddess, wealth upon him who praises thee.

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1 Gavàm mâtâ: go may here mean speech or articulate sound, which at dawn is uttered by men and birds: or, in its usual sense of "cow" it may refer to the going forth at dawn of cattle to pasture. [Sàyana adds that gavàm màtà may also mean "the productress of sunbeams:" rasminâm nirmâtri.

2 That is, "making the sun manifest."

3 "Mighty over all," or, perhaps, risen on account of the whole (world; *viz.*, for the good of the transactions of the world;" Sàyana: viswam anu, sarvam jagad anulakshya, prabhutâ, pravriddhâ; sarvajagadvyavahàràyety arthah.

4 So as to keep our adversary from us; Sàyana: yathâmitro dure bhavati tathâ vyuchchhety arthah.

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5. Divine Ushas, illume us with thy brightest rays, prolonging our existence, bestowing upon us food, (and granting us), thou who art adored by all affluence, comprising cattle, horses, and chariots.

6. Well manifested Ushas, daughter of heaven, do thou, whom the Vasishthas magnify with praises, bestow upon us brilliant and infinite wealth; and do you, (gods), ever cherish us with blessings.

SUKTA VIII (LXXVIII.)

DEITY, *Rishi*, and metre as before.

THE first signs of the Dawn are visible, her rays are spreading on high: thou bringest us, Ushas, desirable (homes) in thy vast, descending and resplendent chariot.

2. The kindled fire increases everywhere, (and) the priests, glorifying (the dawn) with hymns: the divine Ushas comes, driving away all the evil glooms by her lustre.

3. These luminous (beams of the) dawn are beheld in the east diffusing light: (the dawn) engendering the sun, sacrifice, fire; the odious glooms, descending, disappear.

4. The affluent daughter of heaven is perceived: all creatures behold the luminous dawn: she ascends her chariot laden with sustenance, which her easily-yoked horses draw.

5. Affluent (in sacrificial offerings), actuated by

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one mind,[1] we and ours awaken thee, (Ushas), today: luminous dawns, soften (the earth) with unctuous (dews):[2] and do you, (gods, ever cherish us with blessings.

SUKTA IX. (LXXIX.)

DEITY, *Rishi*, and metre as before.

USHAS has dawned upon the paths of men,[3] awaking the five classes of human beings: she has shed light[4] with her lustrous oxen: the sun makes heaven and earth manifest with radiance.

2. The dawns send their rays to the ends of the sky: they advance like people arrayed (in martial order): thy rays, Ushas, annihilate the darkness; they diffuse light as Savitri (speads out) his arms.

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1 "Actuated by one mind." The text has sumanasah, *i.e.*, according to Sáyana, sobhanastutikáh, having (*i.e.*, offering), excellent praises (or hymns)."

2 The text has only tilvilâyadhvam, a nominal verb from a compound substantive, tilu from tila sesamum, or its oil, and ilà, earth,:—anoint or make the world possessed of bland or unctuous soil, jagat snigdhabhumikam kuruta.

3 "Upon the paths of men." The translation has rendered pathyà janànâm, as if the first word represented an acc. pl. probably on account of the apparently similar expression in verse 1 of hymn lxxv (p. 157); but Sáyana, following the Pada text, takes here pathyà for a nom. sing., agreeing with Ushâh; *viz.*, janànàm sarvapráninám pathyà pathi hità uthah urjanânam hitàya, *i. e.* "Ushas has dawned. Beneficial on the path of than or for the welfare of men."

4 Bhânum asret: she has resorted to the sun.

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3. The supreme sovereign, the opulent Ushas, has risen: she has engendered food for our welfare: the divine daughter of heaven, most prompt in movement,[1] bestows treatures upon the pious worshipper.

4. Grant to us, Ushas, as much wealth as thou hast bestowed upon thine adorers when (formerly) praised by them: thou whom (thy worshippers) welcomed with clamour, (loud as the bellowing) of a bull, when thou hadst set open the doors of the mountains (where the stolen cattle were confined).

5. Inspiring every individual devout (worshipper) with a desire for wealth, addressing to us the words of truth,[2] diffusing the light of morning, bestow upon us understanding (fit) for the acquirement of riches: and do you, (gods), cherish us with blessings

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1 Angirastamà is explained, gantritamâ. most going, as in Sukta lxxv. verse 1; or according to the scholiast, it may refer to the Angirasas, of whose race the Bháradwájas, a branch, are said to be cognate with the night, angirogotrair bhàradwàjaih saha râtrerutpattih, hence night is elsewhere termed Bháradwáji, rátrir vâ bhâradwâji, Mandala x 127. The epithet angirastamà, most angiras, is said to be applicable to the dawn, because it is the same thing as the end of the night, râtryavasânasyoshârupatvâre here, however, as well as in the former instance, it is probable that the dawn is said to be pre-eminently belonging to, or possessed of, angiras because it is the especial season of fire-worship, of which the Angirasas were the institutors.

2 Asmadryak sunritâ irayanti, which words Sáyana explains, asmadryak, asmadabhimukham, sunritâ vachàmsi, irayanti prerayanti *i. e.*, "urging speech, (*i. e.*, praises) towards us," *i. e.*, awakening our praises. In other passages sunritâ is explained by the scholiast, priyasatyavâk,or priyasatyàtmikà vâk, kind and truthful speech; and sunritàvat, one who holds kind and truthful speech, or stutivat, or stotri, one who hymns the gods.

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SUKTA X. (LXXX.)

DEITY, *Rishi*, and metre as before.

THE pious Vasishthas, first (of all worshippers), awaken with prayers and praises (each succeeding) dawn, spreading over the like-bounded earth and heaven, making all the regions manifest.

2. Bestowing new existence, dispersing the thick darkness by her radiance, the Dawn is awakened, and, like an immodest damsel, comes before (the sun), and makes manifest Surya, sacrifice, and Agni.

3. May the auspicious dawns ever break upon us redolent of horses, of cattle, of male posterity, shedding moisture, yielding everywhere abundance: and do you, (gods), ever cherish us with blessings.

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ADHYAYA VI.

MANDALA VII. *(Continued).*

ANUVAKA V. (*Continued*).

SUKTA XI. (LXXXI.)

THE deity is the Dawn; the *Rishi* is *Vasishtha*: the metre of the odd verses is *Brihatî*, of the even verses, *Sato-brihati*.

THE daughter of heaven is everywhere beheld advancing and shedding light: she drives away the deep darkness that objects may meet the eye: the kind guide of man, she diffuses light.

2. At the same time the sun sends forth his rays, and, rising, renders the planets luminous:[1] so, Ushas, upon thy manifestation, and that of Surya, may we become possessed of sustenance.

3. May we, prompt adorers, awaken thee, Ushas, daughter of heaven, bountiful divinity, who bringest ample and desirable (wealth) and happiness, like riches, to the donor (of the oblation).

4. Mighty goddess, who scattering darkness, art endowed with power to arouse the world and make it visible, we pray that we may be dear to thee, the distributress of wealth, as sons are to a mother.

5. Bring, Ushas, such wondrous wealth as may be long renowned: bestow, daughter of heaven, that sustenance which is fit for mortals, such as we may enjoy.

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1 For, it is said, the moon and planets shine at night with light derived from the solar ray, saurena tejasâ hi nakta m chandraprabhritini nakshatrâni bhâsante.

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6. Grant to the pious immortal fame, conjoined with affluence: grant to us food and cattle: and may Ushas, the encourager of the wealthy (sacrificer), the speaker of truth,[1] drive away our foes.

SUKTA XII. (LXXXII.)

THE deities are Indra and Varuna; the *Rishi* is *Vasishtha*; the metre is *Jagati*.

INDRA and Varuna, bestow upon this man, our employer, a spacious chamber[2] for (the celebration of) the sacrifice; and we may subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged (in your adoration

2. One of you is titled supreme monarch, so is the other:[3] mighty and most opulent are you, Indra and Varuna: all the gods in the highest heaven, showerers (of benefits), have combined your united strength, (your) united vigour.

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1 "The speaker of truth; sunritâvati, which Sâyana explains, priyasatyâtmikâ vâk sunritá,, tadvâti; sunritâvati may, therefore also mean, "possessed of kind and truthful speech," *i. e*, possessed of hymns, or hymned, scil., by the pious.

2 "A spacious chamber," Or it may also mean great happiness: mahi, mahat, sarma, griham sukham vâ.

3 The text says that Indra and Varuna are called Samráj and Swaràj the former title belonging to Varuna, as Sáyana infers from ii. 41, 6 (vol. ii. p. 314. verse 6), and the latter to Indra, as he infers from i. 61, 9 (vol. i. p. 164, verse 9). Samràj is explained by him, samyag ràjamànah *i. e.*, thoroughly splendent, and swaràj, swayam evânyanirapekshayaiva râjamânah *i. e.*, self-splendent, or not dependent for his lustre on any one else.

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3. Indra and Varuna, you have forced open by your strength the barriers of the waters: you have established Surya as the lord in heaven: in the exhilaration of the inspiring (*Soma*) you have replenished the dry (beds of the rivers): do you also fulfil the objects of our sacred rites.

4. The bearers (of offerings) invoke you, Indra and Varuna, in wars, in battles:[1] on bended knees (the Angirasas invoke you) for the begetting of prosperity; and we, your worshippers, invoke you, who are entitled to respectful homage,[2] the lords of both celestial and terrestrial treasures.

5. Indra and Varuna, inasmuch as you have treated by your might all these beings of the world, therefore Mitra worships Varuna for prosperity, whilst the other, the fierce Indra, associated with the Maruts, acquires glory.[3]

6. In honour of (Indra and Varuna) the sacrificer and his wife, for (the obtaining of) great wealth, confer (by their praises) that strength which is peculiar to each of them, and ever-enduring: one of them, (Varuna), destroys the unfriendly man neglecting (his worship):

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1 "In battles.' The corresponding word of the text pritanásu, is rendered by Sáyana satrusenâsu, amongst hostile armies.

2 "Entitled to respectful homage;" suhavá; Sâyana, sukhena hvátavyau, easily accessible to invocation, easily invoked.

3 The sense of the passage is obscure, kshemena Mitro Varunam duvasyati marudbhir ugrah subham anya iyate: there is nothing very embarrassing in the words, which are rendered literally in the text The last clause may also be rendered, according to Sâyana, "along with the Maruts the powerful Indra sends down rain."

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the other, (Indra), with scanty (means), discomfits numerous (enemies).[1]

7. Sin contaminates not, difficulties assail not, nor distress at any time afflicts the mortal, Indra and Varuna to whose sacrifices you, deities, repair, and of which you approve: such a man ruin never destroys.[2]

8. Leaders of rites, come to our presence with divine protection: if you have any regard for me, hear my invocation: verily your friendship, your affinity, is the source of happiness: grant them, Indra and Varuna, (unto us).

9. Indra and Varuna, of irresistible strength, be our preceders in every encounter, for both (past and present) worshippers invoke you to defend them in war, or for the acquirement of sons and grandsons.

10. May Indra, Varuna, Mitra, and Aryaman, grant us wealth and a large and spacious habitation; may the lustre of Aditi, the augmentress of sacrifice, be innoxious to us: we recite the praise of the divine Savitri.

SUKTA XIII. (LXXXIII).

DEITIES, *Rishi*, and metre as before.

INDRA and Varuna, leaders (of rites), contemplating your affinity, and desirous of cattle, the worshippers,

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1 Pravrinoti bhuyasah: the expression is equivocal, and may mean, according to the scholiast, "he exalts many worshippers," bahun yajamânân utkrishtan karoti.

2 "Contaminate," "assail," "afflicts," and "destroys" are amplifications—required in the English translation—of the word nasate, which, according to Sâyana, means, vyâpnoti, encompasses, takes hold of.

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armed with large sickles,[1] have proceeded to the east (to cut the sacred grass): destroy, Indra and Varuna, your enemies, whether *Dásas* or *Aryas* and defend Sudas with your protection.

2. Where men assemble with unlifted banners, in whatever conflict, there is something unfavourable;[2] where living beings, looking to heaven, are in fear, there Indra and Varuna, speak to us (encouragement).

3. The ends of the earth are beheld laid waste; the clamour has ascended, Indra and Varuna, to heaven: the adversaries of my people approach me: having heard my invocation, come for my defence.

4. Indra and Varuna, you protected Sudas, overwhelming the yet unassailed Bedha with your fatal

---

Prithuparsavah is explained, vistirnáswaparsuhastá holding large rib-bones of horses; the aswaparsu is an implement for cutting the kusa grass, either the rib of a horses, or an instrument like it: it is frequently alluded to in the Bràhmanas and Sutras: on the Taittiriya Sanhitâ, Kànda 1, Prapàthaha 1, Anuváka 2; the mantra ghoshad asi is said, by Baudhàyana, to be addressed to the Aswaparsu, "thou art the implement," the priest having taken it in his hand. Sáyana, commenting on the term, understands it literally: aswaparsu, aswaparswáathi, the the rib-bone or a horse, the edge of which is as sharp as a sword, and fit for cutting: tach cha khadgavat tikshnádháratwát lavane samarthah.

2 "There is something unfavourable" means, as Sàyana adds, "every thing is evil." The last part of this verse is somewhat differently rendered by him: yatra, cha, yuddhe, bhuvanà bhuvanâni, bhutajàtàni, swardrisah, sarvapâtâd urdhwam swargasya drashtaro, vitâs cha, bhayante. bibhyati tatra, tádrise samgrâme, indràvarunau, no 'smán. adhivochatam, asmatpakshapátavachanau bhavatam, *i. e.*, "in whatever (battle, living beings and those seeing heaven (*i. e.*, gone to heaven, departed) are in fear, there, Indra and Varuna, plead our cause."

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weapons: hear the prayers of these Tritsus in time of battle, so that my ministration may have borne them fruit.

5. Indra and Varuna, the murderous (weapons) of my enemy distress me: foes amongs the malignant (assail me): you two are sovereigns over both (celestial and terrestrial) wealth: protect us therefore on the day of battle.

6. Both (Sudas and the Tritsus) call upon you two, (Indra and Varuna,) in combats for the acquirement of wealth, when you defend Sudas, together with the Tritsus, when attacked by the ten *Rajas*.

7. The ten confederated irreligious *Rajas* did not prevail, Indra and Varuna, against Sudas: the praise of the leaders (of rites), the offerers of sacrificial food, was fruitful: the gods were present at their sacrifices.

8. You gave vigour, Indra and Varuna, to Sudas when surrounded on all sides by the ten *Rajas* (in the country) where the pious Tritsus, walking in whiteness,[1] and wearing braided hair worshipped with oblations and praise.

9. One of you destroys enemies in battle, the other ever protects religious observances: we invoke you, showeres (of benefits), with praises: bestow upon us, Indra and Varuna, felicity.

10. May Indra, Varuna, Mitra, Aryaman, grant us

---

1 Swityanchah kapardinas tritsavah: the epithets are explained, swaityam nairmalyam gachchhantah, going in, or to, whiteness, or freedom from soil; and jatilâh, having braided hair. The Tritsus are styled by Sâyana priests, the pupils of Vasishtha, Vasishthasishyâh, etatsanjâh ritwijah.

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wealth and a large and a spacious mansion: may the lustre of Aditi, the augmentress (of sacrifice, be innoxious to us: we recite the praise of the divine Savitri.

SUKTA XIV. (LXXXIV.)

DEITIES and *Rishi* as before; the metre is *Trishtubh.*

ROYAL Indra and Varuna, I invite you to the sacrifice with oblations and with praise: the butter dropping (ladle), held in our hands, offers spontaneously (the oblation) to you who are of many forms.

2. Your vast kingdom of heaven gratifies (the world with rain), you who bind (the sinner) with bonds not made of rope: may the wrath of Varuna pass away from us: may Indra prepare for us a spacious region.

3. Render the sacrifice offered in our dwelling fruitful, the prayers uttered by the worshippers successful: may riches come to us sent by the gods: do you two give us increase by your desirable protections.

4. Bestow upon us, Indra and Varuna, riches desirable to all together with a dwelling and abundant food, for the hero, Aditya,[1] who punishes beings devoid of truth, gives (to the devout) unbounded treasures.

5. May this my praise reach Indra and Varuna, and, earnestly offered (by me), preserve sons and grandsons: let us, possessed of affluence, present in (their) food to the gods: and do you, (deities), ever cherish us with blessings.

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1 A'ditya, or the son of Aditi, here means Varuna.

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SUKTA XV. (LXXXV.)

DEITIES, *Rishi*, and metre as before.

1 I OFFER to you both adoration, uninterrupted by *Rakshasas*, presenting the *Soma* to Indra and to Varuna,—(adoration), of which the members are radiant as the celestial dawn: may they two protect us at the time of going to battle.

2. In the conflict where (combatants) strive against us, in those (contests) in which bright (weapons) fall upon the banners, do you two, Indra and Varuna, slay with your shaft those enemies who have been routed, and are scattered in various directions.

3 The divine *Soma* (juices), flowing like water, self-renowned, (offered) at religious assemblies, support Indra and Varuna:[1] of whom one regulates mankind, distinguished (as good or bad), and the other slays unresisted foes.

4. May the devout worshippers derive benefit from sacrifice when offering adoration to you both, sons of Aditi (endowed) with strength: he, who, liberal of oblations, invites you for your satisfaction, may he, possessing abundance, be in the enjoyment of happiness.

5. May this my praise reach Indra and Varuna: and, earnestly offered (by me), preserve sons and grandsons: let us, possessed of affluence, present (their) food to the gods: and do you, (deities), ever cherish us with blessings.

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1 As by the commentary, somenàpyàyità hi devatàh swe swe sthàne avatishthante, "nourished by the Soma, the gods abide in their own several stations."

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SUKTA XVI. (LXXXVI).

THE deity is Varuna; and the *Rishi* and metre as before.

PERMANENT in greatness are the births of that Varuna who propped up the vast heaven and earth, who appointed to (their) two-fold (task)[1] the glorious sun and beautiful constellations, who spread out the earth.

2. When may I in my person converse with that deity? When may I (be admitted) to the heart of Varuna? By what means may he, without displeasure accept my oblation? When may I, rejoicing in mind, behold that giver of felicity?

3. Desirous of beholding thee, Varuna, I inquire what is mine offence: I have gone to make inquiry of the wise: the sages verily have said the same thing to me:—this Varuna is displeased with thee.

4. What has that great wickedness been, Varuna, that thou shouldst seek to destroy the worshipper, thy friend? Insuperable, resplendent Varuna, declare it to me, so that, freed from sin, I may quick approach thee with veneration.

5. Relax (the bonds) imposed by the ill deeds of our forefathers, and those incurred (by the sins) which we have committed in our persons: liberate, royal Varuna, like a calf from its tether, Vasishtha, like a thief nourishing the animal (he has stolen).[2]

---

1 Dwitá, of giving light by day and by night.

2 Sâyana supplies "and" to the two comparisons: "liberate Vasishtha (*i. e.*, me) like as a thief (is liberated), who (having performed his penance for the theft he has committed, at its termination) feeds the animals (with food), and (*i. e.*, or) like a calf from its tether:" pasutripam na tâyum, stainyaprâyaschittam kritwâvasâne ghâsâdibhih pasunâm tarpayitâram stenam iva; dâmno rajjoh, vatsam na, vatsam iva, cha vasishtham, mâm bandhakât pâpât, avasrija vimuncha.

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6. It is not our own choice, Varuna, but our condition, (that is the cause of our sinning);[1] it is that which is intoxication,[2] wrath, gambling,[3] ignorance: there is a senior in the proximity of the junior:[4] even a dream is a provocative to sin.[5]

7. Liberated from sin, I may perform diligent service, like a slave, to the divine showerer (of benefits), the sustainer of the world: may he, the divine lord, give intelligence to us who are devoid of understanding may he who is most wise, guide the worshipper to wealth.

8. May this laudation, food-confering Varuna, be taken to thy heart: may success be ours in retaining what we have, and in acquiring more: and do you, (deities), ever cherish us with blessings.

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1 The text has only na sa swo daksho dhrutih: the latter is explained, the condition appointed by destiny at the time of birth is the cause of the committal of sin, not our own power or will, dhrutih sthirotpattisamaye nirmitá daivagatih pápapravrittau kâranam na swabnutam balam: this would make the Veda authority for the popular notion of fate and consequent transmigration.

2 Surá, literally, wine.

3 Vibhidaka dice a material of gaming.

4 Asti jyâyân kaniyasa upâre: by the junior, according to the commentator, is to be understood, man, little and helpless; by the senior, his superior, God exercising nigh at hand the restraining faculty, samipe niyantritwena sthito jyáyán adhika I'swaro 'sti; but who, arccording to Sâyana, somewhat inconsistently, impels man to wickedness, sa eva tam pape prayartayati: to this effect a text is quoted, esha hyevásádhu karma kârayati tam yam adho ninishate, him whom he wishes to lead downwards he causes to do evil acts.

5 Anritasya prayotâ, promoter of the untrue: if so, say Sâyana, how much more likely are we to commit sin when awake

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SUKTA XVII. (LXXXVII.)

DEITY. *Rishi*, and metre as before.

VARUNA prepared a path for the sun: he set free the waters of the rivers generated in the firmament hastening (to his task), as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days.[1]

2. Thy spirit is the wind:[2] he sends abroad the waters: he, the cherisher of the world, is the feeder on (sacrificial) food, like an animal upon fodder: all thy glories, Varuna, manifested between the vast and spacious heaven and earth, give delight (to all).

3. The excellent spies of Varuna[3] behold the beautiful heaven and earth, as well as those (men) who the celebrators of rites, constant in sacrifice, wise and intelligent, address (to him their) praise.

4. Varuna thus spoke to me, possessed of understanding: the cow[4] (speech) has thrice seven appella-

1 Varuna is here said to imply the setting sun, by whose departure day ends and night begins.

2 Atmâ te vâtah;—the scholiast explains,—the wind being sent abroad by thee is the support of all living beings, in the form of breath.

3 Spasâh smadishtâh; the first is rendered charâh, spies: the epithet is differently explained either prasastagatayah, of excellent movement, or sahapreshitâh, despatched together: in a former passage, p. 12, spasah is explained, rasmayah rays, or reins.

4 Aghnyâ is here understood to mean vâch, speech; a rather unusual application, although gauh, the synonyme of aghnyâ, has that meaning: the twenty-one appellations are said to be the seven metres of the Veda, as corresponding with the breast, throat, or head; or speech may mean the Veda, and as such imply the means of the twenty-one Vaidik sacrifices. Some explain here gauh by prithivi, earth, having also twenty-one synonyms.

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tions: the wise and intelligent Varuna, giving instruction to me, his worthy disciple, has declared the mysteries of the place (of Brahma.

5. In him are deposited the three heavens, the three earths[1] with their six seasons are sown in him; the most adorable, royal Varuna has made this golden sun undulating in the sky, he has made it to diffuse light.[2]

6. (Radiant) as the sun, Varuna placed the ocean (in its bed), white as a drop[3] (of water), vigorous as an antelope, object of profound praise, distributor[4] of water, the powerful transporter beyond sin, the ruler of this existing (world).

7. May we be free from sin against that Varuna, who has compassion upon him who commits offence, we who are duly observing the rites of the son of Aditi:[5] and do you, (gods) ever cherish us with blessings.

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1 Best, middlmost, worst: see former passage, vol. IV. p. 275, v. 8.

2 Subhe kam, diptyartham: see vol, III. p. 375, Sukta xiii., v. 2. [Kam is explained by the Schol. in his note on v. 3 of the next Sukta as sukhan, or as an expletive.]

3 Drapso na sweto mrigas tuvishmán: the commentator seems to adopt a different construction, and to attach sweta to mriga.: drapso na dravanasila udvindur iva; sweta, subhravarno mrigah, gauramriga iva: tuvishmàn balaván

4 According to Sàyana "creator," nirmâtâ.

5 Sàyana takes Aditer as meaning here adinasya "of the mighty (Varun.)" He usually explains it by akhandaniya.

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SUKTA XVIII. (LXXXVIII.)

DEITY, *Rishi*, and metre as before.

OFFER pure and acceptable praise, Vasishtha, to the showerer, Varuna, he who makes the adorable (sun), the donor of thousands, the showerer (of benefits), the vast, manifest before (us).

2. Hastening into his sight, may I (worthily) glorify the aggregated radiance of Varuna,[1] when he is the imbiber of exhilarating beverage (expressed) by the stones: may he render my person of goodly aspect.

3. When (I, Vasishtha) and Varuna, ascend the ship together, when we send it forth into the midst of the ocean, when proceed over the waters with swift (sailing vessels),[2] then may we both undulate happily in the prosperous swing.[3]

4. So Varuna placed Vasishtha in the ship, and by his mighty protection made the *Rishi* a doer of good works: the wise Varuna placed his worshipper in a fortunate day of days,[4] he extended the passing days, the passing nights.[5]

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1 Agner anikam Varunasya is rendered, Varunasya jwálá-sangham.

2 Snubhis charâva, gantribhir naubhih, with going, *viz.*, ships.

3 Pra prenkha inkhayávahai subhe kam, is literally rendered in the text after the scholiast who explains it prenkhe, nauru-páyám dolàyàm eva prenkhayávahai, nimnonnatais tarangair itas chetasch pravichalantau sankridàvahai, let us both sport, being tossed here and there by the up and down waves, as it were in a swing, in the form of a ship.

4 Sudinatve is rather the state or property of a lucky day by its being fruitful, phalatwena.

5 Yân nu dyàvas tatanan yàdushàsa. Varuna is here identified with the sun; ushâsah, the scholiast asserts, here intends ràtrih, nights, yát is for yâtah, gachchhatah.

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5. What has become of those our ancient friendships? Let us preserve them unimpaired as of old: food-bestowing Varuna, may I repair to thy vast comprehensive thousand-doored dwelling.

6. May he thy unvarying kin,[1] who was ever dear, though committing offences against thee, still be thy friend: adorable Varuna, offending thee, let us not enjoy (happiness);[2] but do thou, who art wise, bestow on thy worshipper a secure abode.

7. Whilst dwelling in these durable worlds, may Varuna loose our bonds: may we be enjoyers of the protection (which has been given by him) from the lap of Aditi,[3] and do you (gods) ever cherish us with blessings.

SUKTA XIX. (LXXXIX.)

DEITY and *Rishi* as before: the metre of the last stanza is *Jagati*, of the rest *Gâyatri*.

MAY I never go, royal Varuna, to a house made of clay:[4] grant me happiness, possessor of wealth, grant me happiness.[5]

---

1 According to one legend, Vasishtha is the son of Varuna,

2 Mâ ta enasvanta bhujema, let not us, offending thee, enjoy—it is not said what: the scholiast attaches the prohibitive to the verb. but gives a different turn to the sentence: "being freed from sin through thy favour, let us enjoy enjoyments," twa-t prasâdât páparahitá eva santo bhogân bhunajâmahai.

3 Aditi is here explained Prithivi, earth.

4 Mo shu griham mrinmayam gamam, the scholiast adds twadiyam, thine, as if a temple of Varuna were intended: su he interprets susobhanam, suvarnamayam, very handsome made of gold? but its connexion in the sentence is not very clear.

Sâyana seems to take su as meaning, "but to thy beautiful house, *i. e.*, one made of gold."

5 Sâyana explains mrilaya as "shew mercy."

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2. When, Varuna,[1] I am throbbing as if (with awe) like an inflated skin, grant me happiness, possessor of wealth, grant me happiness.

3. Opulent and pure (Varuna), if through infirmity I have done what is contrary (to the law), yet grant me happiness, possessor of wealth, grant me happiness.

4. Thirst distresses (me) thy worshipper in the midst of the waters:[2] grant me happiness, possessor of wealth, grant me happiness.

5. Whatever the offence which we men commit, Varuna, against divine beings, whatever law of thine we may through ignorance violate, do not thou, divine Varuna, punish us on account of that iniquity.

ANUVA'KA VI.

SUKTA I. (XC.)

THE deity of the first four stanzas is Váyu, the deities of the three last are Indra and Vâyu. The *Rishi* is Vasishtha, the metre *Trishṭubh*.

THE sweet and pure *Soma* juices are offered to thee, the hero Vayu,[3] by the priests; therefore harness thy

---

1 The text adds an epithet, adrivas, armed with stores for slinging. After throbbing, Sáyana adds "with cold;" and instead of "I am," he has "I go bound by thee." The text seems to allude to the Varuna-pása, a kind of dropsy, (see vol. III. p. 114): cf. Ait. Bráhm. vii. 15, and Taittir. Sanh. ii. 3. 11.

2 Continuing, according to the scholiast, the allusion to Vasishtha's sea voyage: he is thirsty amid the waters because the water of the ocean is saline and unfit for drink. Lavanotkatasya sámudrajalasya pánánarhatwát.

3 Vajush. 33.'70. Mahidhara explains the first line differently; pra vírayá dádruve vám adhwaryubhih: Sáyana considers virayá

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Niyut steeds, come hither and drink of the effused *Soma* for thy exhilaration.

2. Drinker of the *Soma* juice, Vayu, thou elevatest him who among mortals offers to thee who art the lord an excellent oblation, the pure *Soma*: repeatedly born, he is born for the acquirement of wealth.[1]

3. His own *Niyut* steeds bear to the place of poverty the white-complexioned dispenser of wealth, Vayu, whom heaven and earth bore for the sake of riches, whom the divine language of praise sustains as a deity for the sake of riches.[2]

4. The blameless dawns (ushering) bright days have broken, and, shining radiantly, (the Angirasas),[3] have obtained the vast light (the sun): desirous (to recover it) they have obtained their wealth of cattle, and the ancient waters have subsequently issued for their good.

5. Those (worshippers) illustrious by sincere adoration, assiduous in the discharge of their own duties,

---

a licence for viràya, and vâm for te. Mahidhara makes virayâ equivalent to virà, and vàm, of you two, to the sacrificer and his wife, he patniyajamânau yuvayoh somá dadrire, your somá libations, wife and sacrificer, are being effused—by the priests.

1 Jâyate Vâjyasya, the latter is explained dhanasya práptaye.

2 Yajush 27. 24, the explanation is much the same, except in the word nireke, which Sáyana renders dâridryam from nitarâm riktatá. Mahidhara makes it, a place crowded with people, bahujanàkirne sthâne, deriving it from nir, nirgata, and reha, sunyatà, emptiness.

3 They are not named in the text, but Sàyana refers the whole to them; by their praise of Váyu the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.

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bring to you, Indra and Vayu, a hero-bearing chariot,[1] and present to you, two sovereigns, (sacrificial food.

6. May those munificent princes who confer upon us prosperity by gifts of cattle, horses, treasure,[2] gold, overcome, Indra and Vayu, the entire existence (of their enemies) in contests with horses and with heroes.

7. We, Vasishthas, (bearing oblations) like horse (bearing burthens), soliciting food, desiring strength, invoke with praises Indra and Vayu for (our) sure defence: do you ever cherish us with blessings.

SUKTA II. (XCI.)

DEITIES, *Rishi* and metre as before.

THOSE Venerable worshippers, who by promptly and and frequently (adoring Vayu) with reverence were formerly free from reproach, have now illumined Ushas and the sun for sacrificing to Vayu and (the preservation of) embarrassed mankind.[3]

2. Desiring (adoration), proceeding (in the sky), preservers of mankind, be not disposed, Indra and

---

1 Viravâham ratham, the first is explained either aswair vahaniyam, to be borne by your steeds, or stotribhih prapániyam, to be obtained by the worshippers; ratham he renders yajnam, the sacrifice.

2 Sàyana gives a second explanation of vasubhih, as an epithet of hiranyaih, "gold causing us to be settled," nivàsakaih.

3 Manave bádhitâya is explained as sons, &c., manushyànàm bádhitánám putràdinàm rakshanàrtham; or it may be connected with the preceding word vâyave, to give oblations to Vàyu at the sacrifice of the hindered manu, bàdhitasya manoh prajàpater yâga bâyave havinshi dàtum.

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Vayu, to do us harm: protect us through many months and years: our sincere praise, addressed to you both, solicits happiness and excellent wealth.

3. The white complexioned Vayu, intelligent glorious with the *Niyut* steeds,[1] favours those men who are well fed,[2] abounding in riches, for they with one mind stand everywhere, ready to (worship) him, and leaders of rites they perform all the ceremonies, that are productive of excellent offspring.

4. As much as is your rapidity of body, as much as is your vigour, as much as the leaders (of rites) are illuminated by wisdom, (to such extent), drinkers of the pure (beverage), and Vayu, drink this our pure *Soma*, and sit down upon this sacred grass.

5. Harnessing the *Niyuts*, whom the devout (worshippers) desire,[3] to your common car, come Indra and Vayu, hither: this the first (cup) of the sweet beverage is prepared for you; and then, delighted (by the draught), liberate us (from sin).

6. Come to our presence, Indra and Vayu, with those munificent *Niyut* steeds, who, the desired of all, wait upon you both by hundreds and thousands: drink leaders (of rites), of the sweet beverage placed near (the altar).

7. We, Vasishtha, (bearing oblations) like horses (bearing burthens) soliciting food, desiring strength invoke with praises Indra and Vayu for our sure defence do you ever cherish us with blessings.

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1 Sâyana seems to explain niyutàm abhisrih as the resort or lord of the Niyut steeds, niyutàm abhisrayaniyah.

2 Yajush 27. 23. Mahidhara applies the epithets to the Niyuts, Sàyana to àdhyajanàn, wealthy men.

3. Rather, "whose worshippers are objects of desire," spṛihaniyastotrikán.

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SUKTA III. (XCII.)

Deities, *Rishi*, and the metre as before.

DRINKER of the pure (*Soma*), Vayu, come to us as thy *Niyuts* are thousands: O thou who art desired of all, I offer thee,[1] the exhilarating (sacrificial) food, of which thou, deity, hast the prior drinking.[2]

2. The prompt effuser of the libation offer the *Soma* to Indra and to Vayu to drink at the sacrifices, at which devout priests according to their functions, bring to you two the first (portion) of the *Soma*.

3. With those *Niyut* steeds, with which thou repairest, Vayu, to the donor (of the oblation), waiting in his hall to offer sacrifice, (come to us), and bestow upon us enjoyable riches, bestow male progeny, and wealth, comprehending cattle, and horses.

4. Overcoming our enemies in war by our warriors, may we be the slayers of foes, through the pious (worshippers) who are the exhilarators of Indra and Vayu, the reciters of divine hymns, the destroyers of the adversary.

5. Come, Vayu, to our imperishable sacrifice, with hundreds and thousands of *Niyut* steeds, and be exhilarated at this ceremony: do you (gods)[3] ever cherish us with blessings.

---

1 Upâyâmi has a technical power as especially applicable to the Soma, which is brought in a vessel called Upayâma, upayatam pâtre grihitam.

2 Yajur-Veda, 7. 7.

3 Yajush, 27. 28. Mahidhara here supplies the ellipse with Ritwijah, priests.

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SUKTA IV. (XCIII.)

INDRA and Agni are the deities: the *Rishi* and metre as before.

SLAYERS of enemies, Indra and Agni, be pleased to-day by this pious and newly recited praise: repeatedly do we invoke you both, we are worthy of invocation; you are the chief bestowers of food promtly upon him who solicits (it of you).

2. You two are desired of all, the demolishers of (hostile) strength,[1] augmenting together, increasing in vigour, lords of the wealth of corn: do you grant us substantial invigorating food.[2]

3. Those sage offerers of oblations, who, desiring your favour, celebrate the sacrifice with holy rites, hasten to worship you, like horses to battle, repeatedly invoking Indra and Agni.

4. The pious sage, desiring your favour, glorifies you with praises for the sake of formerly enjoyed[3] riches, accompanied by celebrity: Indra and Agni, slayers of Vitra, bearers of the thunderbolt, exhalt us with precious donations.

5. As to large, mutually defiant (armies), emulous in corporeal vigour,[4] may contend in war, so do you

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1 Sàyana seems to explain Savasáná hi bhutam as, "ye acted like an army breaking enemies," cf. Pan iii. 1, 11, vart.)

2 Prinktam vájasya sthavirasya ghrishweh is explained annasya sthulasya satrunám gharshakasya, idrisam anyam prayachhatam, give us such food as is coarse, the destroyer of enemies.

3 Rather, "riches desirable even in olden time," purvam eva sambhajaniyam.

4 Sam yam mahi mithati spardhamàne tanuruchà surasáta yataite, we have here a set of faminine duals without a substantive, literally two large reviling rivailling may strive together: in the best copies there is a blank, which is also left in the printed edition, but in some copies we have *sene*, two armies.

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destroy, by the devout, those who are not devoted to the gods in sacrifice, and, by the man who presents libations, (him who does not offer).

6. Come with gracious minds, Indra and Agni, to this our *Soma* libation: ye are never regardless of us, therefore I propitiate you with constant (sacrificial) viands.

7. Kindled, Agni, by this adoration, do thou recommend us to Mitra, Varuna, and Indra: whatever sin we may have committed, do thou expiate, and may Aryaman, Aditi (and Mitra) remove it (from us).

8. Diligently celebrating these rites, may we, Agni (and Indra), at once arrive at your food: let not Indra, Vishnu, the Maruts, abandon us; and do you (gods) ever cherish us with blessings.

SUKTA V. (XCIV.)

THE deities and *Rishi* as befor; the metre of the twelfth verse is *Anushtubh*, of the rest *Gayatri*.

THIS chief praise, Indra and Agni, proceeds (copiously) from me your worshipper, like rain rain from a cloud.[1]

2. Hear, Indra and Agni, the invocation of the worshipper; accept this adoration; recompence, lords, his pious acts.

3. Leaders of (rites), Indra and Agni, subject us not to wickedness, nor to calumny, nor to the reviler.

---

1 This and the two next stanzas occur in the Soma-Veda, II. 266—268.

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4. Desiring protection, we offer copious oblations and praise to Indra and Agni, and prayers with holy rites.[1]

5. Many are the sages who propitiate (Indra and Agni) in this manner for (their) protection, mutually striving for the acquirement of food.

6. Eager to offer praise, bearing (sacrificial) food, desirous of wealth, we invoke you, Indra and Agni, with praises, in the celebration of holy acts.

7. Overcomers of (hostile) men, Indra and Agni, come with food (to be bestowed) upon us; let not the malevolent have power over us.

8. Let not the malice of any hostile mortal reach us; grant us, Indra and Agni, felicity.

9. We solicit you both for wealth, comprising cattle gold[2] and horses: may we obtain it of you, Indra and Agni.

10. When adoring leaders (of rites), invoke you two, lords of horses, on the *Soma* being offered, (come hither).

11. Utter destroyers of Vritra,[3] exhilarated (by the *Soma*), you who are worshipped with prayers and hymns and songs, (come hither.)[4]

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1 Ibid. II. 150—152.

2 Sâyana explains hiranyavat as suvarnair yuktam, cf. Vol. III. page 272.

3 Sâyana and Mahidhara take vritra-hantamâ as âvarakânâm, hantritamau, the latter adds pâpmanâm.

4 Angushair, âghoshair anyais stotraih, with clamours, with other praises: Mahidhara, Yajush, 33. 76, explains it laukika-vâkstomaih, with praises in worldly or vernacular speech, not that of the Veda.

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12. Destroy with your fatal (weapons) the mortal who is malignant, ignorant, strong, rapacious:[1] destroy him like a water-jar, with your weapons.

SÛKTA VI. (XCV.)

THE divinity is Saraswati, and in the third stanza Saraswat: the *Rishi* is Vasishtha; the metre *Trishtubh*.

THIS Saraswati, firm as city made of iron[2] flows rapidly with (all) sustaining water, sweeping away in its might all other waters, as a charioteer (clears the road.)

2. Saraswati, chief and purest of rivers, flowing from the mountains to the ocean,[3] understood the request of Nahusha, and distributing riches among the many existing beings milked for him butter and water.[4]

3. The showerer Saraswat,[5] the friend of man, a showerer (of benefits), even whilst yet a child, (continually increases among his adorable wives (the rains): he bestows upon the affluent (worshippers) a vigorous

---

1 Abhogam, the Scholiast says, is he who enjoys good things taken from the worshippers.

2 Dharunam àyasi puh, ayasà nirmitâ puriva: dharunam for dharunà dhârayitri, supporter: what is meant by the comparison is not very obvious.

3 Yati giribhya à samudràt is the text.

4 According to the legend, king Nàhusha, being about to perform a sacrifice for a thousand years, prayed to Saraswati, who thereupon gave him butter and water, or milk, sufficient for that period.

5 Sàyana says Saraswat is the wind Vàyu in the firmament, madhyasthàno Vâyu Saraswat.

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son; he purifies their persons (to fit them) for the reception (of his bounties).

4. May the auspicious and gracious Saraswati hear (our praises) at this sacrifice, approached as she is with reverence and with bended knees, and most liberal to her friends with the riches she possesses.

5. Presenting to thee, Saraswati, these oblations with reverence (may we receive from thee affluence):[1] be gratified by our praise; and may we, being retained in thy dearest felicity, ever recline upon thee, as on a sheltering tree.

6. Auspicious Saraswati, for thee Vasishtha has set open the two doors, (east and west) of sacrifice: white-complexioned (goddess, be magnified: bestow food on him who glorifies thee: and do you (gods) ever cherish us with blessings.

SUKTA VII. (XCVI.)

THE deity of three first verses is Saraswati, of the rest Saraswat; the *Rishi* as before. The metre of the first verse is *Brihati*; of the second, *Satobrihati*; of the third, *Prashtárapankti*; of the rest *Gáyatri*.

THOU chauntest, Vasishtha, a powerful hymn to her who is the most mighty of rivers: worship, Vasishtha, with well-selected praises, Saraswati, who is both in heaven and earth.[2]

---

1 The text has only yushmad â, but an inseparable prefix, standing alone implies, in the Veda, the verb also: therefore says the scholiast, â is for àdadimahi, we may receive: the rule is upasargasruter yogyakriyáhárah, an upasarga in the Veda is the indication of the conjunct verb.

2 As a goddes, or as eloquence, or as a river.

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2. Beautiful Saraswati inasmuch as by thy might men obtain both kinds of food,[1] do thou, our protectress, regard us; do thou, the friend of the Maruts, bestow riches upon those who are affluent (in oblations).

3. May the auspicious Saraswati bestow auspicious fortune upon us: may the faultless-moving food-conferring (goddess) think of us: glorified (as thou hast been) by Jamadagni, be now) glorified by Vasishtha.

4. Desiring wives, desiring sons, liberal of donations, we approaching him, now worship Saraswat.

5. With those thy waves, Saraswat, which are sweet-tasted, the distributors of water, be our protector.

6. May we recline upon the protuberant breast of Saraswat, which is visible to all, that we may possess progeny and food.[2]

SUKTA VIII. (XCVII.)

THE deity of the first verse is Indra, of the third and ninth Indra and Brahmanaspati, of the tenth Indra and Brihaspati, of the rest Brihaspati. The *Rishi* as before; the metre is *Trishtubh.*

AT the sacrifice in the dwellings of men upon earth,[3] where the devout leaders of (rites) rejoice, where the libations to Indra are poured out, there he may descend

---

1 Ubhe andhasi is said to mean fires celestial and terrestrial, or if food be intended, domestic and wild, grâmyam àranyam vâ.

2 Pipivânsam Saraswatas stanam bhakshimahi, and stana here, according to the scholiast, means a cloud, megha.

Sâyana renders this verse "may we obtain the distended and loud-thundering [or beast-like] cloud of Saraswat, which is visible to all; (may we obtain) progeny and food."

3 Sâyana has "at the sacrifice which is the home of the priests upon earth.

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before (other gods) from heaven for his exhilaration: (may his) swift (horses approach).

2. Let us solicit, friends, divine protections, for Brihaspati accepts our (oblations): so may we be without offence towards that showerer of benefits) who is our benefactor from afar, as a father (of a son).

3. I glorify with homage and with oblations that most excellent and beneficent Brahmanaspati: may my praise, worthy of the deity, attain to the mighty Indra, who is the lord of the prayers offered by the devout.

4. May that best beloved Brihaspati, who is the desired of all, sit down in our hall of sacrifice: may he gratify our desire of riches and of male posterity transporting us, (at present) embarrassed, uninjured beyond (the assaults of enemies).

5. May the first-born[1] immortals (by his command) bestow upon us the food that is necessary for existence: let us invoke the unresisted Brihaspati, to whom pure praises are addressed, the adored of householders.[2]

6. May his powerful brilliant horses, wearing a lustrous form like (that of) the sun, acting together, bring (hither) that Brihaspati, in whom strength abides like that of a substantial mansion.[3]

---

1 Rather, "born of yore," purâ jâtâh.

2 Pastânâm yajatam is, literally, the adorable of houses, *i.e.*, by metonymy householders.

3 Rather, "to whom belongs strength, and whose friendship bestows a dwelling. It is interesting to notice that although Sâyana identifies nila with nilaya, and apparently derives it from ni+li, he yet preserves the correct sense as=nida. Such facts seem to prove that he followed a traditional interpretation, though he may have sought his own etymologies.

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7. He verily is pure, borne by numerous conveyances, he is the purifier, armed with golden weapons,[1] the object of desire, the enjoyer of heaven: he, Brihaspati, is well domiciled, of goodly aspect, a most bountiful giver of ample food to his friends.

8. The divine heaven and earth, the generatrices of the deity, have, by their might given growth to Brihaspati: magnify, friends, the magnifiable, and may he render (the waters) easy to be crossed and forded for (the attainment of) food.

9. This praise has been offered as prayer[2] to you both, Brahmanaspati and Indra, the wielder of the thunder-bolt: protect our ceremonies: hear our manifold praise; annihilate the assailing adversaries of your worshippers.

10. You two, Brihaspati and Indra, are lords of both celestial and terrestrial treasure: grant riches to the worshipper who praises you: and do you (gods) ever cherish us with blessings.

SUKTA IX. (XCVIII.)

DEITY, INDRA, with Brihaspati in the last stanza; *Rishi* and metre as before,

OFFER, priests, the shining effused *Soma* to him who is eminent (among) men: knowing better than the *Gaura*

---

1 Hiranyavâsîh may also be rendered, he whose speech is benevolent, hitaramaniyavâk.

2 Iyam suvriktir brahma is explained iyam mantrarupâ stutih this praise in the form of a mantra, a sacred text or prayer.

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where his distant drinking-place (is to be found)[1] Indra comes daily seeking for the offerer of the libation.

2. The pleasant beverage that thou, Indra, hast quaffed in former days, thou still desirest to drink of daily: gratified in heart and mind, and wishing (our good), drink, Indra, the *Soma*, that is placed before (thee).

3. As soon as born, Indra, thou hast drunk the *Soma* for thine invigoration: thy mother (Aditi) proclaimed thy greatness;[2] hence thou hast filled the vast firmament, Indra, thou hast gained in battle treasure for the gods.

4. When thou enablest us to encounter mighty and arrogant (enemies), we are competent to overcome the malignants by our (unarmed) hands alone; and when thou, Indra, surrounded by thy attendant (Maruts), fightest against them, we shall triumph, aided by thee, (in) that glorious war.

5 I proclaim the ancient exploits of Indra, the recent deeds that Maghavan has achieved: when indeed he had overcome the undivine illusion, thenceforth the *Soma* became is exclusive (beverage).[3]

---

1 Gaurâd vediyân avapánam, means avakramya sthitam durastham pâtavyam somam gauramrigad npi atisayena vidwán *i. e.*, knowing the Soma that is to be drunk, though placed afar off, better than an ox or a deer knows the drinking-place or pond which it is accustomed to go to

2 This refers to Aditi's speech. vol. iii. p p. 154.

3 The explanation of the scholiast is rather equivocal, the relation between the Soma and Indra thenceforth became non-common or special, peculiar: tadá prabhrityeva Somasya ,Indrasya cha asâdhâranas sambandho jàtah; but though in an especial degree the drink of Indra, it is often presented to Agni and other deities.

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6. Thine is all this animal world around thee, which thou illumest with the light of the sun: thou, Indra, art the one lord of cattle, thence may we possess wealth bestowed by thee.

7. You two, Brihaspati and Indra, are lords of both celestial and terrestrial treasure: grant riches to the worshipper who praises you: and do you (gods) ever cherish us with blessings.

SUKTA X. (XCIX.)

THE deities of the fourth, fifth, and sixth verses are Indra and Vishnu, the latter alone is the deity of the rest: *Rishi* and metre as before.

EXPANDING with a body beyond all measure, Vishnu, men comprehend not thy magnitude: we know these thy two worlds (computing) from the earth,[1] but thou, divine Vishnu, art cognisant of the highest.

2. No being that is or that has been born, divine Vishnu, has attained the utmost limit of thy magnitude, by which thou hast upheld the vast and beautiful heaven, and sustained the eastern horizon of the earth.[2]

3. Heaven and earth, abounding with food, abounding with cattle, yielding abundant fodder, you are disposed to be liberal to the man who praises you):[3] thou, Vishnu, hast upheld these two, heaven

---

1 That is, the earth and the firmament, which are visible.

2 Part put for the whole, the entire earth. Vishnu's upholding the three worlds has been mentioned more than once.

3 Manushe stuvate, the Yajush, V. 16, reads manave, with a similar purport yájamánáya, to the institutor of the rite.

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and earth, and hast secured the earth around with mountains.[1]

4. You two, Indra and Vishnu, have made the spacious world for the sake of sacrifice, generating the sun, the dawn, Agni: you leaders (of rites) have baffled the devices of the slave Vrishasipra in the conflicts of hosts.

5. Indra and Vishnu, you have demolished the ninety-nine strong cities of Sambara: you have slain at once, without resistance, the hundred thousand heroes of the *Asura* Varchin.

6. This ample laudation is magnifying you two, who are mighty, wide-striding, endowed with strength: to you two, Vishnu and Indra, I offer praise at sacrifices: grant us food (won) in battles.

7. I offer, Vishnu, the oblation placed before thee with exclamation *Vashat*: be pleased, Sipivishta, with my offering: may my laudatory hymns magnify thee: and do you (gods) ever cherish us with blessings.

SUKTA XI. (C.)

THE deity is Vishnu: the *Rishi* and metre as before.

THE mortal desirous of wealth quickly obtains it who presents (offerings) to the widely renowned Vishnu, who worships him with entirely devoted mind,[2] who adores so great a benefactor of mankind.

---

1 Dádhartha prithivim mayukhaih; the last is explained parvatain, by mountains: Mahidhara says by his incarnations displaying his glory, tejorupair avatarair.

2 Sáyana says, with united praise, Sahânchatâ stotrena.

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2. Vishnu, granter of desires,[1] shew to us that favourable disposition which is benevolent to all, unmixed (with exception), so that there may be to us the attainment of easily-acquired, ample, steed-comprising, all-delighting riches.

3. This deity, by his great power, traversed with three (steps) the many lustrous earth;[2] may Vishnu, the most powerful of the powerful, rule over us, for illustrious is the name of the mighty one.

4. This Vishnu traversed the earth for a dwelling which he was desirous of giving to his eulogist;[3] firm are the people who are his praises; he who is the engenderer of good[4] has made a spacious dwelling (for his worshippers).

5. Resplendent Vishnu, I, the master of the offering, knowing the objects that are to be known, glorify to-day thy name:[5] I, who am feeble, praise thee who art powerful, dwelling in a remote region of this world.

---

1 Evayàvan, from eva, obtainable, desires; yâvan, who enables to obtain.

2 Earth Prithivi, according to the comment, is put for Prithivyádin, or the three worlds.

3 Manushe dasasyan, according to the scholiast, we are to understand by the first stuvate devaganâya, to the company of gods praising him—Vishnu having taken the three worlds from the Asuras to give to them.

4 Rather, to whom belong fortunate births.

5 The Sâma Veda II., 976 [II. 8. L. 4. 2.], has a slightly different reading, pra tat te adya havyam aryah sansâmi, I, the lord, offer thee to-day an oblation, instead of námâryah sansâmi, I, the lord, praise thy name. The application of arya is rather equivocal; Sâyana explains it swami stutinâm havishám vá, the master of the praises or of the oblations, which may mean Vishnu or more probably the yajamâna.

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6. What is to be proclaimed, Vishnu, of thee, when thou sayest, I am *Sipivishta*? Conceal not from us thy real form, although thou hast engaged under a different form in battle.[1]

7. I offer, Vishnu, the oblation placed before thee with the exclamation *Vashat*; be pleased, *Sipivishta*, with my offering: may my laudatory hymns magnify thee; and do you (gods) ever cherish us with blessings.

---

1 Vishnu is said to have aided Vasishtha in battle, under an assumed form, and when questioned, to have said, I am Sipivishta, a word to which two senses may be attached, one unobjectionable, the other objectionable. In the preceding verse, and in verse 7 of the Sukta, the word is explained, penetrated, or clothed with rays of light, rasmibhir-âvishta. the radiant, the splendid: in common use it means a man naturally without prepuce, in which sense it may be here interpreted, as implying comparison; in like manner as a man is so denuded, so is Vishnu, according to his own declaration uncovered by radiance—tejasà anâchchnáditah; but this a refinement, and it is probably to be understood as usual; the expression is curious.

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SEVENTH ADHYAYA.

MANDALA VII. *(Continued).*

ANUVAKA VI. (*Continued*).

SUKTA XII. (CI.)

The Deity is Parjanya, the *Rishi* Vasishtha or Kumâra, the son of Agni: the metre is *Trishtubh.*

RECITE the three sacred texts, preceded by light,[1] which milk the water-yielding udder;[2] for he, the showerer,[3] (thereby) becoming quickly manifest, loudly roars, engendering the (lightning) infant, the embryo of the plants.

2. May he who is the augmenter of plants, the increaser of the waters, who rules divine over the whole earth, bestow upon us a three-storied dwelling[4] and felicity: may he grant us the desired light (of the sun) at the three (bright) seasons.[5]

3. One form of Parjanya is like a barren cow, the other produces offspring, he takes whichever form he

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1 The texts, it is said, of the three Vedas, preceded by Om.

2 The cloud.

3 Parjanya, pleased with the hymns, and in consequence sending rain. [For the "lightning embryo."

4 Tridhátu Saranam explained Tribhumikam griham, a house with three earths, either chambers or floors.

5 The rays of the sun are said to be most powerful at dawn in the spring, at noon in the hot season, and in the afternoon in autumn.

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pleases :[1] the mother receives the milk from the father, thence the father, thence the son is nourished.[2]

4. In whom all beings exist; the three worlds abide: from whom the waters flow in three directions (east, west, and south): the three water-shedding masses of clouds (east, west, and north,) pour the waters round the mighty (Parjanya).

5. This praise is addressed to the self-irradiating Parjanya: may it be placed in his heart; may he be gratified by it; may the joy-diffusing rains be ours; may the plants cherished by the deity be fruitful.

6. May[3] he, the bull, be the impregnator of the perpetual plants, for in him is the vitality[4] of both the fixed and moveable (world): may the rain sent by him preserve me for hundred years: and do you (gods) ever cherish us with blessings.

SUKTA XLII. (CII).

DEITY and *Rishi* as before; the metre is *Gáyatri*: the hymn constitutes a *Richa*.

SING aloud to the son of heaven, Parjanya, the sender of rain: may he be pleased (to grant) us food.

---

1 The firmament withholds or sends down rain at will.

2 The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living treatures.

3 Yasminn-átmâ: the scholiast interprets the latter deha, body; probably for bodily existence, the life of the vegetable world depending upon the rain, and that of animals upon corn and the rest.

4 Sâyana makes the sentence indicative, "he is," &c; and instead of "for" he has "hence," atas.

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2. He who is the cause of the impregnation of plants, cows, of mares, of women.

3. Offer verily to him by the mouth (of the gods, Agni,) the most savoury oblation, so that he may yield us unfailingly food.

SUKTA XIV. (CIII).

THE deities are frogs;[1] the *Rishi* is Vasishtha; the metre *Trishtubh*, except in the first verse, in which it is *Anushtubh*.

THE frogs,[2] like Brahmans, observant of their vows, practising penance[3] throughout the year, utter aloud praises agreeable to Parjanya.

2. When the waters of the sky fall upon (the troop of frogs) sleeping in the (exhausted) lake like a dry water-skin; then rises together the croaking of the frogs, like the bellowing of cows when joined by their calves.

3. When the rainy season has arrived, and (Parjanya) has sent the rain upon them, thirsty and longing (for its coming), then one frog meets another croaking (his congratulations) as a child (calls to its father with inarticulate ejaculations.[4]

4. One of these two congratulates the other as they are both delighting in the forthcoming of rain;

---

1 This hymn has been translated by Professor Muller, in his Ancient Sanskrit Lit. p. 494.

2 Vasishtha, it is said, having praised Parjanya in order to procure rain, observing the frogs to be delighted by his praises, addressed them in this hymn.

3 Literally, "lying still," which Sâyana explains as "performing penance for rain."

4 Akhkhalikritya, making the imitative sound akhkhaly.

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the speckled frog, leaping up repeatedly when moistened (by the shower), joins greetings with the green one.

5. When one of you imitates the croaking of another as a learner (imitates) his teacher, when, loud crying, you converse (leaping) upon the waters, then the entire body is as it were developed.[1]

6. One frog has the bellowing of a cow, another the bleating of a goat; one of them is speckled, one is green: designated by a common appellation, they are of various colours, and, croaking, shew themselves in numerous places.

7. Like Brahmans at the *Soma* libation, at the *Atiràtra* sacrifice, you are now croking around the replenished lake (throughout the night,[2] for on that day of the year you frogs are everywhere about, when it is the day of the setting in of the rains.

8. They utter a loud cry, like Brahmans when bearing the Soma libation, and reciting the perennial prayer:[3] like ministrant priests with the *gharma* offer-

---

1 During the dry weather, says the scholiast, the frogs shrink like a lump of clay; in the rains they expand to their full size.

2 Rátrau sabdam kurvánáh, is added by the commentator, apparently to make the comparison more appropriate, the Atiràtra rite being, according to him, a nocturnal ceremony, when the priests recite the hymns at night: rátrim atitya vartate ityatirátrah, yathátirátrákhye somayàge Brâhmanâ rátrau stutasastràni paryâyena sansanti. [For the sastras used at tue Atiràtra, see Haug's translation of Aitareya Brâhm. p. 264.]

3 Rather, "the year-long prayer." Sayana makes it refer to Gavâm ayanam, a sacrificial session, which commences and ends with the atiràtra, and lasts a whole year.

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ing, they hid (in the hot weather) perspiring[1] (in their holes), but now some of them appear.

9. These leaders of rites observe the institutes of the gods, and disregard not the (appropriate) season of the twelvemonth; as the year revolves, and the rains return, then, scorched and heated, they obtain freedom (from their hiding-places.)

10. May the cow-toned, the goat-toned, the speckled, the green (frog, severally) grant us riches! May the frogs in the fertilizing[2] (season of the rain), bestowing upon us hundreds of cows, prolong (our) lives!

SUKTA XV. (CIV.)

The deities of most of the verses are Indra and Soma, sometimes singly, sometimes together; the deities of the 11th verse are the Devas; those of the 17th and 18th respectively the *Soma* stones and the winds; and that of the 10th and 14th is Agni: of the first half of the 13rd verse the deity is the personified prayer; of the second half, the earth and firmament. Vasishtha is the *Rishi*. The metre varies between *Jagati* and *Trishtubh*; that of the last stanza is *Anushtubh*.

INDRA and Soma, afflict, destroy the *Rákshasas*; showerers (of benefits) cast down those who delight in darkness; put to flight the stupid (spirits); consume, slay, drive away, utterly exterminate the cannibals.

---

1 Adhwaryavo gharminah sishwidánáh: the last may apply to the adhwaryus as well as the frogs: there is a quibble upon the word gharminah, having or bearing the vessel, or performing the rite so termed (see vol. iii. p. 281); or suffering from gharma, heat, or the hot season. [For the pravarya ceremony and the gharma, see Haug's Ait. Brâhm. trans p. 42.]

2 Sahasrasâve is explained as the generator of thousands of plants, grains, and the like.

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2. Indra and Soma, fall upon the destructive (*Rákshasa*) and the performer of unprofitable acts,[1] so that, consumed (by your wrath), he may perish like the offering cast into the fire: retain implacable hatred to the hater of Brahmans,[2] the cannibal, the hideous,[3] the vile[4] (*Rákshásas*).

3. Indra and Soma, chastise the malignant (*Rákshasas*), having plunged them in surrounding and inextricable[5] darkness, so that not one of them may again issue from it: so may your wrathful might be triumphant over them.

4. Indra and Soma, display from heaven your fatal (weapon), the extirpator from earth of the malignant (*Rákshasas*): put forth from the clouds the consuming (thunderbolt), wherewith you slay the increasing *Rakshas* race.

5. Indra and Soma, scatter around (your weapons) from the sky, pierce their sides with fiery scorching[6] adamantine (weapons), so that they may depart without a sound.

---

1 Or, as the same word, aghasamsa, is rendered in v. 4, the malignant."

2 Bramadwishe is explained by Sâyana, brâhmanebhyo 'smabhyam dweshtre.

3 Ghora chakshase may also mean "rude in speech.

4 Kimidine is an unusual and rather unintelligible term: the comment explains it Kimidánim iti charate, to one who goes saying, What now? that is, Pisunâya, a spy, an informer; or cruel, vile.

5 Perhaps rather bottomless, âlambana-rahita. Compare Milton's description of Satan falling in chaos.

6 The text, after "scorching," adds another epithet, ajarebhih. ageless undecaying.

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6. May this praise invest you, Indra and Soma, who are mighty, on every side, as a girth (encompasses a horse,—that praise which I offer to you both with pure devotion: do you, like two kings, accept this my homage.

7. Come with rapid steeds, slay the oppressive mischievous *Ràkshasas*: let there be no happiness, Indra and Soma, to the malignant, who harasses us with his oppression.

8. May he who with false calumnies maligns me behaving with a pure heart, may such a speaker of falsehood, Indra, cease to be, like water held in the hand.

9. May *Soma* give to the serpent, or toss upon the lap of Nirriti, those who with designing (accusations) persecute me, a speaker of sincerity, and those who by spiteful (calumnies) vilify all that is good in me.[1]

10. May he, Agni, who strives to destroy the essence of our food, of our horses, of our cattle, of our bodies—the adversary, the thief, the robber—go to destruction, and be deprived both of person and of progeny.

11. May he be deprived of bodily (existence) and of posterity;[2] may he be cast down below all the three worlds; may his reputation, Gods, be blighted who seeks our destruction by day or by night.

---

1 Rather, "those who with violence vilify me, acting uprightly."

2 Literally, "may he exist after his body and progeny," *i.e.*, continue severed from them.

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12. To the understanding man[1] there is perfect discrimination, the words of truth and falsehood are mutually at variance;[2] of these two, Soma verily cherishes that which is true and right: he destroys the false.

13. Soma instigates not the wicked; he instigates not the strong man dealing in falsehood: he destroys the *Rákshasas*, he destroys the speaker of untruth; and both remain in the bondage of Indra.

14. If I am one following false gods, if I approach the gods in vain, then Agni (punish me). If (we be not such, then) why, Játavedas, art thou angry with us? let the utterers of falsehood incur thy chastisement.

15. May I this day die if I am a spirit of ill, or if I have ever injured the life of any man: mayest thou be deprived (*Rákshasa*) of thy ten sons, who hast falsely called me by such an appellation.

16. May Indra slay with his mighty weapon him who calls me the *Yátudhána*, which I am not,—the *Rakshasa*, who says (of himself,) I am pure: may he, the vilest of all beings, perish.

17. May the cruel female fiend who, throwing off the concealment of her person, wanders about at night

---

1 The preceding verses are considered to be a malediction upon the Rákshasas by the Rishi. To account for the change of tone, Sáyana gives an unusual version of the legend told in the Mahábhárata of king Kalmáshapáda being transformed to a Rákshasa, and devouring the 100 sons of Vasishtha: here it is said that a Rákshasa, having devoured the Rishi's sons, assumed his shape, and said to him, "I am Vasishtha, thou art the Rákshasa;" to which Vasishth replied by repeating this verse, declaratory of his discriminating between truth and falsehood.

2 Literally, "to the understanding man truth and falsehood are easily discriminated, their words are mutually at variance."

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like an owl, fall headlong down into the unbounded caverns: may the stones that grind the *Soma* destroy the *Rakshasas* by their noise.

18. Stay, Maruts, amongst the people, desirous[1] (of protecting them); seize the *Rakshasas*, grind them to pieces: whether they fly about like birds by night, or whether they have offered obstruction to the sacred sacrifice.

19. Hurl, Indra, thy thunderbolt from heaven; sanctify, Maghavan, (the worshipper) sharpened by the *Soma* beverage: slay with the thunderbolt the *Rakshasas*, on the east, on the west, on the south, on the north.

20. They advance, accompanied by dogs: desirous to destroy him, they assail the indomitable Indra: Sakra whets his thunderbolt for the miscreants; quickly let him hurl the bolt upon the fiends.

21. Indra has ever been the discomfiter of the evil spirits coming to obstruct (the rites of) the offerers of oblations: Sakra advances, crushing the present *Rakshasas* as a hatchet cuts down (the trees of) a forest, (a mallet smashes) the earthen vessels.

22. Destroy the evil spirit, whether in the form of an owl, or of an owlet, of a dog, or of a duck,[2] of a hawk, or of a vulture; slay the *Rakshasas*, Indra, (with the thunderbolt) as with a stone.

23. Let not the *Rakshasas* do us harm: let the dawn drive away the pairs of evil spirits, exclaiming "What now is this?"[3] May the earth protect us from terrestrial, the firmament protect us from celestial wickedness.

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1 Rather, "by pleased (to destroy the Rákshasas.

2 Literally, "a ruddy goose," chakravàka.

3 Kimidinà. See note, p. 205.

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24. Slay, Indra, the *Yatudhana*,[1] whether in the form of a man, or of a woman doing mischief by her deceptions: may those who sport in murder perish decapitated; let them not hold the rising sun.

25. Soma, do thou and Indra severally watch (the *Rakshasas*), be wary, be vigilant; hurl the thunderbolt at the malignant *Rakshasas*.

1 *i. e.*, Rákshasa.

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MANDALA VIII.

ANUVA'KA I.

ASHTAKA V.—*(Continued.)*

ADHYAYA VII.—*(Continued).*

SUKTA I. (L)

THE deity is Indra, except in the thirtieth and three following verses, in which the donation of A'sanga *Râja* is the *devatâ*, and the last, where it is the *Râja*.

The *Rishis* are two, Medhâtithi and Medhyâtithi, of the race of Kanwa, with some exceptions; thus, of the two first verses the *Rishi* is Ghaura, the son of Ghora, who became the son of his own brother Kanwa, and was called Kânwa Progâtha. The *Rishi* of the thirtieth and three following stanzas is A'sanga, the son of Playoga, who, having been changed to a woman by the imprecation of the gods, recovered his manhood by repentance and the favour of Medhâtithi to whom he gave, on that account, abundant wealth, and whom he addresses in praise of his donation. In the thirty-fourth stanza *Saswati* congratulates her husband, and is therefore the *Rishi*. The metre of the two last stanzas is *Trishtubh*, of the second and fourth *Satobrihati*, of the rest *Brihati*.

REPEAT,[1] friends, no other praise, be not hurtful (to yourselves): praise together Indra, the showerer (of benefits) when the Soma is effused; repeatedly utter praise (to him),

2. A bull rushing (upon his foes), undecaying, like an ox, the overcomer of (hostile) men, the hater (of adversaries), the venerable, the displayer of both (enmity

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1 Sâma Veda I. 242 [I. 3. 1. 5. 10; II. 6. 1. 5. 1].

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and favour),[1] the munificent, the distributor of both (celestial and terrestrial riches.)[2]

3. Although these people worship thee, Indra, in many ways to (secure) thy protection, (yet) may this our prayer be throughout all days thy magnification.[3]

4. The sages (thy worshippers), Maghavan, the overcomers (of foes), the terrifiers of (hostile) people, pass over various (calamities by the aid): come nigh and bring many sorts of food, and available for our preservation.

5. Wielder of the thunderbolt, I would not sell thee for a large price, not for a thousand, nor for ten thousand, nor, opulent bearer of the thunderbolt, for a hundred.[3]

6. Thou art more precious, Indra, than my father, or than my brother, who is not affectionate: thou, giver of dwellings, art equal to my mother, for you both render me distinguished on account of celebrity and riches.

---

1 The text has only ubhayamkaram, which the commentator explains vigrahànugrahayoh kartàram,

2 Ubhayávinam. The scholiast is rather puzzled how to interpret the duality here intimated—whether it means as in the text, or having the faculty of protecting both fixed and moveable things, or being honoured by both those who recite his praises and those who offer oblations. The epithets are in the accusative, being governed by the verb stota, "praise," in the first verse. Cf. Sáma Veda II. 711 [II. 6 1. 5. 2.] Benfey renders it, "Den schleudernden, wie einen Büffel stürmenden, wie einen stier mensch-siegenden, den zornigen, siegenden, zwiefach handelnden, den hehrsten, zwiebegabeten"—it seems to me, very barbarously, and not very intelligibly.

3 Satáya here signifies infinite, according to the comment. In the Sàma Veda I. 291. [I. 3. 2. 5. 9.], we have na parâdiyasé instead of na parâdeyâm.

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7. Whither hast thou gone?[1] where, indeed, art thou now? Verily thy mind (wanders) amongst many (worshippers): martial, valorous Purandara, come hither: the chaunters are singing (thy praise).

8. Raise the sacred chaunt to him who is the destroyer of the cities (of the foes) of his worshipper, (induced) by which may the thunderer come to sit down at the sacrifice of the sons of Kanwa, and destroy the cities (of their enemies).

9. Come quickly with those thy horses which are vigorous and fleet, and which are traversers of tens, or hundreds, or thousands (of leagues).[2]

10. Invoke to-day the all-sufficient Indra, as the milch cow yielding abundant milk, of excellent motion,[3] and easy to be milked: or, as another (form), the vast-dropping, desirable (rain).[4]

11. When Surya harassed Etasa, Satakratu conveyed (to his aid) Kutsa, the son of Arjuni, with his two prancing horses (swift) as the wind, and stealthily approached the irresistible Gandharva.[5]

---

1 Sáma Veda I. 271 [I. 3. 2. 3. 9].

2 Or rather, "which are traversers of ten leagues, and are numbered by hundreds and by thousands."

3 Gàyatra-vepasam is explained prasasya-vegám, "of excellent speed; or it might have been thought to be a metaphor, having the form or beauty of the Gàyatri, being the Gàyatri personified.

4 Anyám ishaṁ urudhárám is rather doubtful; the comment explains it, uktavilakshanâm bahudakadhâràm eshaniyàm vrishtim; this is followed by Alankritam, which being masc., can refer only to Indram, the doer of enough, all-sufficient. Cf. Sâma Veda I. 295 [I. 4. 1. 1. 3]. [Anyám may mean "unparalleled," adrishtapurvám, as in hymn 27 of this mandala].

5 A name of the sun.

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12. He who without healing materials before the flow of blood from the necks[1] was the effecter of the re-union, the opulent Maghavan, again makes whole the dissevered (parts).

13. May we never be like the abject, Indra, through thy favour, nor suffer affliction: may we never be like branchless trees; for, thunderer, unconsumeable (by (foes) we glorify thee.

14. Neither rash nor irate, we verily glorify thee, slayer of Vritra; may we propitiate thee, hero, for once (at least) by our praise with great (sacrificial wealth.

15. If he hear our praise, then may our libations, flowing through the filter,[2] dropping quickly, and diluted with consecrated water,[3] exhilarate Indra.

16. Come quickly to-day to the collected laudation[4] of thy devoted friend: may the subsidiary[5] praise of wealthy (worshippers) reach thee, but now I wish (to offer) thy complete eulogium.

17. Extract the *Soma* juice with the bruising stones

---

1 To what this alludes is not explained, but possibly it intends to describe the restoration of Etasa, wounded in his conflict with the sun. The verse occurs in Sáma Veda I. 244 [I. 3. 2. 1. 2]. The translations of Langlois, Benfey, and Stevenson are very curious.

2 The text adds an epithet of the filtering-cloth tiras, *i. e.*, placed slantingly. A'savah may mean quickly intoxicating.

3 Tugryàvridhah is explained vasativaryekadhanàkhyâbhir adbhir vardhamànàh increasing with the waters termed vasativari and ekadhanâ, water collected and kept apart for the ceremonials [Cf. Ait. Brâhm. ii. 20].

4 *I. e.*, The laudation made by him together with many other priests.

5 Sáyana does not recognise this contrast between the two praises, as he explains upastutih by stotram.

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wash it with the consecrated waters; (for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers.

18. Whether come from the earth or the firmament, or the vast luminous (heaven), be magnified by this my diffusive praise; satisfy, Satakratu,[1] (my) people.

19. Pour out to Indra the most exhilarating, the most excellent *Soma*, for Sakra cherishes him who is desirous of food, propitiating him by every pious act.

20. May I never,[2] when importuning thee in sacrifices with the effusion of the *Soma* and with praise, excite thee[3] like a ferocious lion to wrath: who (is there in the world) that does not solicit his lord?

21. It (may Indra drink) with ingorated strength, the strong exhilarating (*Soma*) offered with animating (laudation): for in his delight he gives us (a son) the overcomer of all (foes), the humbler of their pride.

22. The divine (Indra), the accomplisher of all aims, the glorified by his foes,[4] gives vast treasures to the mortal who presents offerings at the sacrifice, to him who pours out the libation, who hymns his praise.

23. Come hither, Indra, be exhilarated by the wonderful (libatory) affluence, and with thy fellowtopers (the Maruts) fill with the *Soma* juices thy vast belly, capacious as a lake.

---

1 The text has Sukratu as a similar name of Indra.

2 Sâma Veda I. 307 [I. 1. 1. 2. 5]: but the reading of the first half in Benfey varies, and is apparently faulty; instead of mâ twâ somasya galdayá sadá yáchann aham girâ, it is á twâ somasya galdyá sadâ yáchann aham jyá. It is not easy to make sense of this passage, especially in connection with that follows.

3 Bhurnim is explained by bhartâram, "my lord."

4 Ari probably means prerayatri, one who utters a hymns.

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24. May[1] thy thousand, thy hundred steeds, Indra, yoked to thy golden chariot, harnessed by prayer, with flowing manes, bring thee to drink the *Soma* libation.

25. May thy two peacock-tailed, white-backed horses, yoked to thy golden chariot, bring thee to drink of the sweet praiseworthy libation.

26. Drink thou, who art worthy to be glorified, of this consecrated and juicy libation, like the first drinker[2] (Váyu): this excellent effusion issues for thine exhilaration.

27. May he who alone overcomes (enemies) through (the power of) religious observances, who by pious acts is rendered mighty and fierce, who is handsome-chinned, approach: may he never be remote; may he come to our invocation; may he never abandon us.

28. Thou hast broken to pieces the moveable city of Sushna with thy weapons; thou who art light hast followed him; wherefore, Indra, thou art in two ways to be worshipped.[3]

29. May my prayers when the sun has risen, those also at noon, those also when evening arrives,[4] bring thee back, giver of riches (to my sacrifice).

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1 Sâma Veda, with the two following verses, II. 741—43: [II. 6. 2. 5. 1—3].

2 According to the scholiast, purvapâh means Vàyu, who, having arrived first in the race, drank the Soma before the other gods. The allusion is to the principal graha libation, called Aindravàyava, which Indra and Vàyu share together. [For the legend, see Aitareya Brâhm. ii. 25].

3 Dwitâ havyah, by praisers and by sacrificers, stotribhir yashtribhis cha.

4 The text, according to Sâyana, adds a fourth time, "also in the night," sàrvare kale 'pi. For prapitwa, see Dr. Goldstücker's Sanskrit Dict. under abhipitwa and apapitwa.

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30. Praise (me), praise (me), Medhyátithi, for amongst the wealthy we are the most liberal donors of wealth to thee: (praise me as one) who outstrips a horse in speed, follows the right path, and bears the best arms.

31. When with faith I harness the docile horses in the car, (praise me),[1] for the descendant of Yadu, possessed of cattle,[2] know how to distribute desirable riches.

32. (Praise me, saying,) "He who has presented riches to me with a golden purse: may this rattling chariot[3] of Asanga carry off all the treasures (of the enemy)."

33. (So praise me, saying,) "Asanga, the son of Playoga, has given more than others, Agni, by tens of thousands: ten[4] times the (number of) vigorous and brilliant oxen (given by him) to me, issue forth like the reeds of a lake."

34. Saswati, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment."

---

1 The schoiliast supplies tadànim màm evam stuhi, then verily praise me.

2 The text has Yàdvah pasuh, literally the Yâdava animal, but pasu, the commentator says, is to be understood as pasumân, having animals; or it may be considered as a derivative of pas for dris, to see, a beholder of subtile objects, sukshmasya drashtâ.

3 Sâyana, to save the accent of swanadrathah, which would make it Bahuvrihi, has to resort to a violent ellipsis of àtmà; to avoid this, Wilson has preferred to take it as a karmadhâraya, with an exceptional accent.

4 Sâyana explains dasa as dasa-gunita-sahasra-sankyàkáh.

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SUKTA II. (II.)

THE deity is Indra (except in the last two verses, where the deity is the personified gift); the *Rishis* are Medhátithi of the race of Kanwa and Priyamedha of the family of Angiras; the metre of the 28th verse is *Anushtubh*, of the rest *Gáyatrí*.

GIVER of dwellings (Indra), drink this effused libation till thy belly is full, we offer it, undaunted (Indra), to thee.

2. Washed by the priests, effused by the stones, purified by the woolen filter, like a horse cleansed in a stream.

3. We have made it sweet for thee as the barley-cake, mixing it with milk, and therefore, Indra, (I invoke) thee to this social rite.

4. Indra verily is the chief drinker[1] of the *Soma* among gods and men, the drinker of the effused libation the acceptor of all kinds of offerings.

5. (We praise him) a universal kind-hearted (friend), whom the pure *Soma*, the mixture (of it) made with difficulty, or other satisfying (offerings) do not displease.

6. Whom others pursue with offerings of milk and curds as hunters chase a deer (with nets and snares), and harass with (inappropriate) praises.

7. May the three libations be effused for the divine Indra in his own dwelling, (for he is) the drinker of the effused juice.

8. Three purifying vessels drop (the *Soma*), three laddles are well filled (for the libation), the whole is furnished for the common sacrifice.[2]

---

1 Ekah somapàh, he alone is to be presented, it is said, with the entire libation; the other gods are only sharers of a part, ekadesa-bhájah.

2 The verse alludes to the three daily sacrifices. [The three vessels are the three troughs used in the preparation of the

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9. Thou (*Soma*) art pure, distributed in many vessels, mixed at the mid-day sacrifice with milk, and (at the third sacrifice) with curds, the most exhilarating (beverage) of the hero (Indra).

10. These sharp and pure *Soma* libations effused by us for thee solicit thee for admixture.

11. Mix, Indra, the milk and *Soma*, (add) the cakes to this libation: I hear that thou art possessed of riches.

12. The potations (of *Soma*) contend in thy interior (for thine exhilaration) like the ebriety caused by wine:[1] thy worshippers praise thee (filled full of *Soma*) like the udder (of a cow with milk).[2]

13. May the eulogist of thee, who art opulent, be opulent; may he even, lord of steeds, surpass one who is wealthy and renowned, like thee.[3]

14. (Indra), the enemy of the unbeliever, appre-

---

oma libations, the dronakalasa, the putabhrit, and the A'dhavaniya. The three ladles are the three sets of cups, chamasàh, used in the three libations.]

1 Durmadàso na suràyàm, like bad intoxications, wine being drunk. The preparation of fermented liquors was therefore familiar to the Hindus, and probably amongst them was wine, the north-west of the Punjáb, no doubt their earliest site, being the country of the grape; but according to comment on Manu, an inferior sort of spirit.

2 U'dhar na nagnà jarante. "The praisers praise like an udder," is the literal rendering according to the scholiast, but nagna usually means naked; here it is said to import stotri, a praiser, one who does not neglect or abandon the verses of the Veda, chhandànsi na jahàti.

3 Sáma Veda II. 1154 [II. 9. 1. 15. 1.]

Sáyana renders this last clause "the praiser of any one wealthy and renowned like thee would assuredly prosper, (much more, then, of thee)."

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hends whatever prayer is being repeated, whatever chaunt is being chaunted.[1]

15. Consign us not, Indra, to the slayer, not to an overpowering foe; doer of great deeds, enable us by thy acts (to conquer).[2]

16. Friends devoted, Indra, to thee we, the descendants of Kanwa, having thy praise for our object, glorify thee with prayers.[3]

17. (Engaged), thunderer, in thy most recent (worship) I utter no other praise than that of thee, the doer of great deeds, I repeat only thy glorification.[4]

18. The gods love the man who offers libations, they desire not to (let him) sleep, thence they, unslothful, obtain the inebriating *Soma*.

19. Come to us quickly with excellent viands, be not bashful, like the ardent husband of a new bride.

20. Let not Indra, the insuperable, delay (coming to us) to-day until the evening, like an unlucky son-in-law.[5]

21. We know the munificent generosity of the hero (Indra): of the purposes of him who is manifest in the three worlds (we are aware).

22. Pour out the libation to him who is associated

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1 Sáma Veda II. 1155, but the reading of the printed text of Benfey varies. Our text has agor arir à chiketa, the enemy him who does not praise, astotus satrur Indrah—the Sáman has nágo rayir à chiketa, translated, welch Lied den Bōs auch immer spricht der Schatz beacht's nimmermehr.

2 Sàma Veda II. 1156. [II. 9. 1. 15 3.]

3 Sâma Veda I. 157. II. 69. [I. 2. 2. 2. II. 1. 2. 3. 1.]

4 This and the next occur in the Sâma Veda II 70, 71 [II. 1. 2. 3. 2. 3.]

5 Who, being repeatedly suummoned, delays his appearance till evening, is the scholiast's explanation.

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with the Kanwa (race): we know not any one more celebrated than the very powerful bestower of numerous protections.

23. Offer, worshipper, the libation in the first place[1] to the hero, the powerful Indra, the benefactor of man: may he drink (of it),—

24. He who most cognizant of (the merit) of those who give him no annoyance, bestows upon his adorers and praisers food with horses and cattle.

25. Hasten, offerers of the libation, (to present) the glorious *Soma* to the valiant, the hero (Indra), for (his) exhilaration.

26. May the drinker of the *Soma* libation, the slayer of Vritra, approach, let him not be far from us; let the granter of many protections keep in check (our enemies).

27. May the delightful steeds who are harnessed by prayer bring hither (our) friend (Indra), magnified by praises, deserving of laudation.[2]

28. Handsome-chinned (Indra), the honoured of sages, the doer of great deeds, come, for well-flavoured are the *Soma* juices; come, for the libations are ready mixed: this (thy worshipper) now (invites thee) to be present at this social exhilarating rite.[3]

29. They who praising thee magnify thee, Indra, the institutor of rites, and those (hymns which glorify) thee have (for their object) great riches and strength.

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1 Alluding to the Aindravâyava graha, see supra p. 216.

2 Cf. Sâma Veda II. 8. 2. 1. 2.

3 Na ayam achcha sadhamâdam, "now this (worshipper) in presence (invites) thee to be exhilarated with (us)," is the explanation of the scholiast.

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30. Upborne by hymns, those thy praises and those prayers which are addressed to thee, all combined, sustain thine energies.

31. Verily this accomplisher of many acts, the chief (among the gods), the wielder of the thunderbolt, he who has ever been unconquered, gives food (to his votaries).

32. Indra, the slayer of Vritra with his right hand, the invoked of many in many (places), the mighty by mighty deeds,—

33. He upon whom all men depend, (in whom) overwhelming energies (abide), he verily is the delighter of the opulent (worshipper).

34. This Indra has made all these (beings),[1] who is thence exceedingly renowned; he is the donor of food to opulent worshippers.

35. He whom, adoring, and desirous of cattle,[2] the protector (Indra) depends against an ignorant (foe), becomes a prince, the possessor of wealth.

36. Liberal, wise, (born by his own) steeds[3] a hero, the slayer of Vritra, (aided) by the Maruts, truthful, he is the protector of the performer of holy rites.

37. Worship, Priyamedha, with mind intent upon

---

1 Etâni viswàni chakàra, he has made all these, according to comment, either bhutajàtani, all beings, or he has performed all these exploits—the death of Vritra, and the like.

2 Ratham gavyantam, ratham is explained ramhanam, from rahi, to go. It cannot have its usual sense, a car, as it is the epithet of him who becomes the lord, the bearer of riches ino vasu sa hi volhá.

3 Or rather, "wise, attaining his object by his steeds."

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him, that Indra, who is truthful when exhilarated by the *Soma* potations.[1]

38. Sing, Kanwas, the mighty (Indra), of widely-sung renown, the protector of the good, the desirous of (sacrificial) food, present in many places.

39. He who, a friend (to his worshippers), the doer of great deeds, tracing the cattle by their foot-marks, being without (other means of detection)[2], restored them to those leaders (of rites) who willingly put their trust in him.

40. Thou, thunderer, approaching in the form of a rain,[3] hast come to[4] Medhátithi, of the race of Kanwa, thus propitiating thee.

41. Liberal Vibhindu, thou hast given to me four times ten thousand, and afterwards eight thousand.

42. I glorify those two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me).[5]

---

1 Somaih satyamadvà, in vino veritas conveys a similar notion, but truth, or truthful, as applied to a deity in the Veda, means one who keeps faith with his worshippers, who grants their prayers; so Indra, in his cups, is especially bountiful to those who praise him.

2 Or rather, "tracing them, though without their footsteps (to guide him)"

3 Cf. vol. i. p. 135, and Shadvinsa Bràhmana 1. 1. [The legend is also found in the Bàshkala Upanishad, as given in Anquetil du Perron's translation. Dr. Weber compares the Greek legend of Ganymede].

4 Or rather, "didst carry off," ayah, *i. e.*, agamayah.

5 The text has tye payovridhâ màki ranasya naptyà janitwanáya màmahe. There is no substantive; the scholiast supplies dyávàprithivyau, because, he says, they being pleased such a gift is obtained, tayoh prasannayor evedam dánam labhyate. The

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SUKTA III. (III.)

The deity is Indra, except in the last four verses, in which the donation of Pâkasthâman *Râjâ*, the son of Kurayâna, being commemorated is considered the *Devatâ*. The *Rishi* is Medhyâtithi; the metre of the odd verses is *Brihati*, of the even *Sato brihati*, except in the twenty-ffrst, in which it is *Anushtubh*, and the twenty-second and twenty-third, in which it is *Gâyatri*. The twenty-fourth is *Brihati*.

DRINK,[1] Indra, of our sapid libation mixed with milk, and be satisfied: regard thyself as our kinsman, to be exhilarated along with us for our welfare:[2] may thy (good) intentions protect us.[3]

2. May[4] we be offerers of oblations (to enjoy) thy favour; harm us not for the sake of the enemy: protect us with thy wondrous solicited (protections), maintain us ever in felicity.

3. (Indra,) abounding in wealth, may these my praises magnify thee; the brilliant pure sages glorify thee with hymns.[5]

---

attributives are also in the fem. dual: two of them are unusual; mâki is explained by nirmâtryau, "makers, creators," and naptâ by anugrahasile, inclined to be favourable; ranasya, of or to the stotri.

1 Sâma Veda I. 239. II. 771. [I. 3. 1. 5. 7. II. 6. 2. 16. 1.]

2 Or rather, "As our kinsman, to be exhilarated along with us, thing for our welfare.

3 This verse is used as a Pragâtha, as also are 2—20 of this hymn From the number of Pragâthas which this mandala supplies, it is sometimes called the mandala of the Pragâthas.

4 Sáma Veda II. 772 [II. 6. 2. 16. 2].

5 *Ibid.* I. 250. II. 957 [I. 3. 2. 1. 8. II. 7. 3. 18. 1.] Yajur Veda 33. 81. Mahidhara considers the Sukta to be addressed to A'ditya: the epithet pâvakavarna he renders, with Sâyana, agnisamânatejaska, radiant as Agni.

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4. Invigorated[1] by (the praises of) a thousand *Rishis*, this (Indra) is as vast as the ocean: the true mightiness and strength of him are glorified at sacrifices, and in the realm of the devout.

5. We invoke Indra for the worship of the gods, and when the sacrifice is proceeding; adoring him, we call upon Indra at the close of the rite;[2] we invoke him for the acquirement of wealth

6. Indra, by the might of his strength, has spread out the heaven and earth: Indra has lighted up the sun:[3] in Indra are all beings aggregated; the distilling drops of the *Soma* flow to Indra.

7. Men glorify thee, Indra, with hymns that thou mayest drink the first (of the gods): the associated Ribhus unite in thy praise, the Rudras glorify the ancient (Indra).

8. Indra[4] augments the energy and the strength of this (his worshipper), when the exhilaration of the *Soma* juice is diffused through his body; men celebrate in due order his might to-day as they did of old.

---

1 Sáma Veda II. 958 [II. 7. 3. 18. 2]. Yajur Veda 33. 83.

2 Samike sampurne yâge, or it may mean sangrâme, in war. Sâma Veda I. 219. II 937 [I. 3. 2. 1. 7. II. 7. 3. 8. 1].

3 According to the scholiast, Indra rescued the sun from the grasp of Swarbhânu, extricates him from eclipse. Sâma Veda. II. 938 [II. 7. 3. 8. 2].

4 Sâma Veda II. 924. [II. 7. 3. 1. 2]. Yajur Veda 33. 97. Mahidhara agrees with Sâyana in referring the increase of vigour to the Yajamâna, asyaiva yajamánasya viryam vardhayati. He is more explicit in applying the incitement to Indra, Somapánena matta Indro yajamánasya balam vardhayatityarthah. The term vishnavi he agrees in considering an epithet of made, sariravyápake, diffused through the body, or, he says, it may be an equivalent of yajna, at sacrifice.

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9. I solicit thee, Indra, for such vigour and for such food as may be hoped for in priority (to others), wherewith thou hast granted to Bhrigu the wealth taken from those who had desisted from sacrifices,[1] wherewith thou hast protected Praskanwa.

10. Wherewith thou hast sent the great waters to the ocean: such as is thy wish-fulfilling strength:[2] that might of Indra is not easily to be resisted which the earth obeys.

11. Grant us, Indra, the wealth accompanied by vigour, which I solicit from thee; give (wealth) first of all to him desirous of gratifying thee, presenting (sacrificial) food; give (wealth), thou art of old, to him who glorifies thee.

12. Give to this our (worshipper) engaged in celebrating thy sacred rites, Indra, (the wealth), whereby thou hast protected the son of Puru: grant to the man (aspiring) to heaven (the wealth wherewith) thou hast preserved, O Indra, Rusama, Syâvaka, and Kripa.

13. What living mortal, the prompter of ever-rising (praises), may now glorify Indra? None of those heretofore praising him have attained the greatness of the properties of Indra.

14. Who, praising thee as the deity, (ever) hoped to sacrifice to thee? What saint, what sage conveys (his praises to thee?) When, opulent Indra, hast thou

---

1 Yena yatibhyo dhane hite, yatibhyah is here explained as karmasu uparatebhyo 'yeshtribhyo janebhyo sakásád dhanam áhritya, having taken the wealth from men not offering sacrifices or ceasing to perform holy acts [Cf. vol iii. p 290]; or yati may have its usual sense, and the passage may imply weath given to Bhrigu, for the benefit of the sages, the Angirases.

2 Or, "That thy strength wherewith, &c., is wish-fulfilling.

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come to the invocation of one pouring out libations of one repeating (thy) praise?

15. These most sweet songs, these hymns of praise ascend (to thee), like triumphant chariots laden with wealth, charged with unfailing protections, intended to procure food.[1]

16. The Bhrigus like the Kanwas, have verily attained to the all-pervading (Indra), on whom they have meditated, as the sun (pervades the universe by his rays): men of the Priyamedha race, worshipping Indra with praises, glorify him.[2]

17. Utter destroyer of Vritra, harness thy horses; come down to us, fierce Maghavan, with thine attendants[3] from afar to drink the *Soma*[4]

18. These wise celebrators (of holy rites) repeatedly propitiate thee with pious praise for the acceptance of the sacrifice: do thou, opulent Indra, who art entitled to praise, hear our invocation like one who listens to what he desires.[5]

19. Thou hast extirpated Vritra with thy mighty weapons: thou hast been the destroyer of the deceptive Arbuda and Mrigaya; thou hast extricated the cattle from the mountain.

20. When thou hadst expelled the mighty Ahi from

---

1 Vàjayantah annam ichchhanto rathà iva, the epithets are somewhat inapplicable to a car, but they are all plur. masc., and can only agree with rathâh. Sâma Veda I. 251. II. 712 [I. 3. 2. 1. 9. II. 6. 1. 6. 1].

2 Sâma Veda II. 713 [II. 6. 1. 6. 2].

3 Literally, "beautiful ones" (rishyaih) *i. e.*, the Maruts.

4 *Ibid.* I. 301 [I. 4. 1. 1. 4].

5 Veno na (from vena, kânti karma), yathà játábhilâshah purushah kámayitavyam aikágryena srinoti, as a man full of desire listens attentively to that which is agreeable.

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the firmament, then the fires blazed, the sun shone forth, the ambrosial *Soma* destined for Indra flowed out, and thou, Indra, didst manifest thy manhood.

21. Such wealth as Indra and the Maruts have bestowed upon me, such has Pâkasthâman, the son of Kurayâna bestowed, of itself the most magnificent of all, like the quick-moving (sun) in the sky.

22. Pâkasthâman has given me a tawny robust beast of burthen, the means of acquiring riches.

23. Whose burthen ten other bearers (loads) (would be acquired to) convey, such as were the steeds that bore Bhujyu home.

24. His father's own son, the giver of dwellings, the sustainer of strength like (invigorating) unguents, I celebrate Pâkasthâman, the destroyer (of foes), the despoiler (of enemies), the donor of the tawny (horse).

SUKTA IV. (IV.)

INDRA is the deity of the first fourteen verse, Pushan of the fifteenth and three following, and the gift of the *Râjâ* Kurunga of the three last; the *Rishi* is Devâtithi, of the Kanwa family: the metre of verse twenty-one is *Pura-ushnik*, of the rest *Brihati* of the odd, *Satobrihati* of the even stanzas.

INASMUCH,[1] Indra, as thou art invoked by the people in the East, in the West, in the North, in the South, so, excellent Indra, hast thou been incited by men on behalf of the son of Anu; so, overcomer of foes, (hast thou been called upon) on behalf of Turvasa.[2]

---

1 Sâyana, instead of "inasmuch as" and "so," has "although" and "still."

2 Sâma Veda I. 279 [I 3. 2 4. 7]

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2. Inasmuch, Indra, as thou hast been exhilarated in the society of Ruma, Rusama, Syâvaka, and Kripa, so the Kanwas, bearers of oblations, attract thee with their praises,[1] (therefore) come hither.

3. As the thirsty *Gaura* hastens to the pool filled with water in the desert, so, Indra), our affinity being acknowledged, come quickly, and drink freely with the Kanwas.[2]

4. Opulent Indra, may the *Soma* drops exhilarate thee, that thou mayest bestow wealth on the donor of the libation; for taking it by stealth (when ungiven), thou hast drunk the *Soma* poured out into the ladle, and hast thence sustained pre-eminent strength.

5. By his strength he has overpowered the strength (of his foes), he has crushed their wrath by his prowess: all hostile armies[3] have been arrested like trees (immoveable through fear), mighty Indra, by thee.

6. He who has made his praise attain to thee associates himself with a thousand gallant combatants: he who offers oblations with reverence begets a valliant son, the scatterer (of enemies.)

7. (Secure) in the friendship of thee who art terrible let us not fear, let us not be harassed: great and glorious, showerer (of benefits), are thy deeds, as we may behold them in the case of Turvasa, of Yadu.

8. The showerer (of benefits) with his left hip covers (the world),[4] no tearer (of it) angers him:[5] the

1 Sâma Veda II. 582 [II. 5. 1. 13. 2].

2 *Ibid.* I. 252 [I. 3. 2. 1. 10].

3 Rather, "those wishing to fight." pritanâyavah.

4 Cf. translation, vol. iii. p. 49. where, for "flames, we should rather read "hips," as the scholiast explains sphigi in both places by kati.

5 Na dâno asya roshati, dáno avakhandayitâ, or it may mean dátá, donor of the oblation.

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delightful[1] (*Soma* juices) are mixed with the sweet honey of the bee; come quickly hither, hasten, drink.

9. He who is thy friend, Indra, is verily possessed of horses, of cars, of cattle, and is of goodly form: he is ever supplied with food-comprising riches,[2] and delighting all, he enters an assembly.[3]

10. Come like a thirsty deer to the watering place, drink at will of the *Soma*, whence daily driving down the clouds, thou sustainest, Maghavan, most vigorous strength.

11. Quickly, priest, pour forth the *Soma*, for Indra is thirsty; verily he has harnessed his vigorous steeds, the slayer of Vritra has arrived.[4]

12. The man who is the donor (of the oblation), he with (the gift of whose) libation thou art satisfied, possesses of himself understanding; this thy appropriate food is ready; come, hasten, drink of it.

13. Pour out, priests, the *Soma* libation to Indra in his chariot: the stones, placed upon their bases,[5] are, behold, effusing the *Soma* for the sacrifice of the offerer.

14. May his vigorous horses, repeatedly traversing the firmament, bring Indra to our rites; may thy steeds,

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1 Dhenavah, literally, milch cows. Soma equally agreeable is the explanation of the commentator, dhenuvat pritijanakâh Somâh. This and the preceding occur Sâma Veda II. 955-6, II. 7. 3. 17. 1. 2] [Sâyana says, 'mixed with milk sweet as honey.']

2 Rather, "wealth-associated food," swâtrabhâjâ vayasâ.

3 Sâma Veda I. 277 [I. 3. 2. 4. 5].

4 *Ibid.* I. 308 [I. 4. 1. 2. 6].

5 Adhi bradhnasya adrayah mulasya upari, upon the root or base; this is said to be a broad stone slab placed upon skin, and called upara.

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glorious through sacrifice,[1] bring thee down indeed to the (daily) ceremonials.

15. We have recourse to the opulent Pushan[2] for his alliance: do thou, Sakra, the adored of many, the liberator (from iniquity), enable us to acquire by our intelligence wealth and victory.

16. Sharpen us like a razor in the hands of a barber):[3] grant us riches, liberator (from iniquity), the wealth of cattle easily obtained by us from thee, such wealth as thou bestowest upon the (pious) mortal.

17. I desire, Pushan, to propitiate thee; I desire, illustrious deity, to glorify thee: I desire not (to offer) ungracious praise to any other; (grant riches), bestower of wealth, to him who praises, eulogises, and glorifies thee.[4]

18. Illustrious (Pushan), my cattle go forth occasionally to pasture, may that wealth (of herds), immortal deity, be permanent; being my protector, Pushan, be the granter of felicity, be most bountiful in bestowing food.

19. We acknowledge the substantial wealth (of the gift) of a hundred horses, the donation made to us

---

1 According to Sáyana, adhwarasriyah means sacrifice-haunting, adhwaram sevamánáh.

2 Pushan may be here a name of Indra.

3 Sam nah sisihi bhurijor iva kshuram, that is, nâpitasya bâhvor iva sthitam kshuram iva, like a razor placed as it were in the two arms of a barber.

4 stushe pajráya sámne, the second is explained prarjakâya stotrânâm, to the deliverer [collector?] of praises, or it may be a proper name, that of Kakshivat, see vol. pp 308, 315. Sâman is rendered stotram, the possessive vat being understood, stotravate, to a praiser: dhanam dehi is required to fill up the ellipse.

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amongst men at the holy solemnities of the illustrious and auspicious *Raja* Kurunga.

20. I, the *Rishi*, (Devátithi,) have received subsequently the complete donation; the sixty thousand herds of pure cattle merited by the devotions of the pious son of Kanwa, and by the illustrious Priyamedhas.

21. Upon the acceptance of this donation to me, the very trees have exclaimed, (See these *Rishis*) have acquired excellent cows, excellent horses.[1]

1 Gâm bhajanta mehaná aswam bhajanta mehaná, the attributive is explained manhaniyâm, prasasyàm, commendable or excellent; or another sense is given, derived from a fanciful etymology, me iha na, of me here not, that is, says the scholiast, all the people, with the trees at their head, say, a gift such as this that has now been given was never given to me; ihásmin râjani tad dánam mama nàsin mama nàsid iti vriksha pramukhàh sarve 'pi janàh prochur ityarthah.

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ADHYAYA VIII.

MANDALA VIII. *(Continued).*

ANUVAKA I. (*Continued*).

SUKTA V. (V.)

THE deities are the Aswins, except in the latter half of the thirty-seventh and the two last verses, which celebarte the donation of Kasu, the son of Chedi, and of which the gift is the *devatá*. The *Rishi* is Brahmàtithi of the race of Kanwa; the metre of the first thirty-six verses is *Gáyatri*, of the two next *Brihati*, and of the last *Anushtubh*.

WHEN the shining dawn, advancing hither from afar, whitens (all things,) she spreads the light on all sides.

2. And you, Aswins, of goodly aspect, accompany the dawn like leaders with your mighty chariot harnessed at a thought.

3. By you, affluent in sacrifices, may our praises be severally accepted: I bear the words (of the worshipper) like a messenger (to you).

4. We, Kanwas, praise for our protection the many-loved, the many-delighting Aswins, abounding in wealth,—

5. Most adorable bestowers of strength, distributors of food, lords of opulence, repairers to the dwelling of the donor (of the oblation).

6. Sprinkle well with water the pure unfailing pasturage (of his cattle) for the devout donor (of the oblation).

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7. Come, Aswins, to our adoration, hastening quickly with your rapid falcon-like horses.

8. With which in three days and three nights you traverse from afar all the brilliant (constellations).

9. Bringers of the day, (bestow) upon us food with cattle, or donations of wealth; and close the path (against aggression) upon our gains.[1]

10. Bring to us, Aswins, riches comprising cattle, male offspring, chariots, horses, food.

11. Magnificent lords of good fortune,[2] handsome Aswins, riding in a golden chariot, drink the sweet *Soma* beverage.

12. Affluent in sacrifices, grant to us who are opulent (in oblations) a spacious unassailable dwelling.

13. Do you who ever carefully protect the *Brahman* amongst men,[3] come quickly: tarry not with other (worshippers).

14. Adorable Aswins, drink of this exhilarating, delightful, sweet (*Soma* beverage) presented by us.

15. Bring unto us riches by hundreds and by thousands, desired by many,[4] sustaining all.

---

1 Vi pathah sâtaye sitam is explained asmâkam gavâdinâm lâbhâya tadupâyarupân márgán viseshena badhnitam yathánye na pravisanti, or the vi may reverse the sense of sitam and imply open, vimunchatam pradarsayatam mârgân, open, or show to us the paths of profit.

2 Or "lords of bright ornaments," or "of water."

3 Brahm janânâm yà avishtam: one explanation of the first is Bràhmana-jâtim, the Bràhmana caste; another is given, parivridham stotram havirlakshanam annam vâ, the great praise or sacrificial food.

4 Literally, "to be praised by many," bahubhih stutyam; or it may mean "giving a home to many," bahunivásam. Benfey explains it "viele speisend."

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16. Leaders (of rites), wise men worship you in many places: come to us with your steeds.

17. Men bearing the clipped sacred grass, presenting oblations, and completely fulfilling (their functions), worship you, Aswins.

18. May this our praise to-day be conveyed successfully to you, Aswins, and be most nigh to you.

19. Drink, Aswins, from the skin (filled) with the sweet (*Soma* Juice) which is suspended in view of your car.

20. Affluent in oblations, bring to us with that (chariot) abundant food, so that there may be prosperity in horses, progeny, and cattle.

21. Bringers of the day, ye rain upon us by the (open) door (of the clouds) the waters of heaven, or (with them fill) the rivers.

22. When did the son of Tugra, thrown into the ocean, glorify you, leaders of rites)? Then when your chariot and horses descended.

23. To Kanwa when blinded (by the *Asuras*) in his dwelling, you rendered, Nâsatyas,[1] effectual aid.

24. Rich in showers, come with your newest and most excellent protections when I call upon you.

25. In like manner as you protected Kanwa Priyamedha, Upastuta, and the praise-repeating Atri,—

26. And in like manner as (you protected) Ansu when wealth was to be bestowed, and Agastya when his cattle (were to be recovered), and Sobhari when food was to be supplied to him),—

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1 The scholiast cites Yâska for an unusual etymology of this title of the Aswins, which is generally explained, those in whom there is no untruth; here one meaning is said to be, born of the nose, Nâsikâ-prabhavau.

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27. So praising you, Aswins, rich in showers, we solicit of you happiness as great or greater than that (which they obtained).

28. Ascend, Aswins, your sky-touching chariot with a golden seat and golden reins.

29. Golden is its supporting shaft, golden the axle, both golden the wheels.

30. Come to us, affluent in sacrifices, from afar, come to this mine adoration.

31. Immortal Aswins, destroyers of the cities of the *Dásas*,[1] ye bring to us food from afar.

32. Come to us, Aswins, with food, with fame, with riches, Nâsatyas, delighters of many.

33. Let your sleek, winged, rapid (horses) bring you to the presence of the man offering holy sacrifice.

34. No hostile force arrests that car of yours's which is hymned (by the devout), and which is laden with food.

35. Rapid as thought, Nasâtyas, (come) with your golden chariot drawn by quick-footed steeds.

36. Affluent in showers, taste the wakeful desirable *Soma*: combine for us riches with food.

37. Become apprised, Aswins, of my recent gifts, how that Kasu, the son of Chedi, has presented me with a hundred camels and ten thousand cows.

38. The son of Chedi, who has given me for servants[2] ten *Rajas*, bright as gold, for all men are

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1 Purvir asnantau dásih, the first word is rendered purih, or bahvih, many. [In the latter sense, the clause is explained as "taking away much food from the enemy, ye bring it to us."]

2 Having taken these Rajas prisoners in battle, he gives them to me in servitude; yuddhe parájitân grihitwâ tân dásatwenásmai dattavân.

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beneath his feet; all those around him wear cuirasses of leather.[1]

39. No one proceeds by that path which the Chedis follow, no other pious man as a more liberal benefactor confers (favour on those who praise him.)

ANUVA'KA II.

ADHYAYA VIII.—*(Continued)*.

SUKTA I. (VI.)

The deity is Indra, except in the last triplet, in which it is the donation of Tirindira, the son of Parasu; the *Rishi* is Vatsa, the son of Kanwa; the metre *Gayatri*.

INDRA, who is great in might like Parjanya the distributor of rain, is magnified by the praises of Vatsa[2].

2. When his steeds[3] filling (the heavens) bear onwards the progeny of the sacrifice,[4] then the pious (magnify him) with the hymns of the rite.[5]

3. When the Kanwas by their praises have made

---

1 Charmamnâh is explained Charmamayasya kavachâder dhârane kritàbhyásàh, practised in wearing armour of leather; or charma may mean charanasâdhanàni aswàdini vâhanâni, means of going, vehicles, horses, and the like, *i.e.*, exercised in their management in war.

2 Sàma Veda II. 657 [II. 5. 2. 10 1] Yajur Veda 7. 40.

3 The text has vahnayah interpreted vàhakáh aswáh.

4 *I.e.*, Indra [Cf. infra, V. 28].

5 Sâma Veda II. 659 [II. 5. 2 10. 3].

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Indra the accomplisher of the sacrifice, they declare all weapons needless.[1]

4. All people, (all men bow down before his anger, as rivers (decline) towards the sea.[2]

5. His might is manifest, for Indra folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.[3]

6. He has cloven with the powerful hundred-edged thunderbolt the head of the turbulent Vritra.[4]

7. In front of the worshippers we repeatedly utter our praises, radiant as the flame of fire.

8. The praises that are offered in secret shine brightly when approaching (Indra) of their own will: the Kanwas (combine them) with the stream of the *Soma*

9. May we obtain, Indra, that wealth which comprises cattle, horses, and food, before it be known to others.[5]

10. I have verily acquired the favour of the true protector (Indra): I have become (bright) as the sun.[6]

11. I grace my words with ancient praise, like Kanwa; whereby Indra assuredly enjoys vigour.[7]

---

1 Jámi bruvata âyudham. The first is explained prayojanarahitam; or àyudham may imply Indra, áyodhanasilam Indram, when Jàmi, put for Jamim, will have its usual sense, "kinsman,"—they call Indra bearing weapons, brother, bhràtàram bruvate. Sáma Veda II. 658 [II. 5. 2. 10. 2].

2 Sáma Veda I. 137 [I. 2. 1. 5. 3].

3 *Ibid.* I. 182 [I. 2. 2. 4. 8].

4 *Ibid.* II. 1002 [II. 8. 1. 13. 2].

5 Rather, "so as to know it, *i.e.*, gain it, before others," anyebhah purvameva Jnànáya. Cf. VIII. 1. 3. 9.

6 *Ibid.* I. 152; II. 850 [I. 2. 2. 1. 8; II. 7. 1. 5. 1].

7 *Ibid.* II. 850 [II. 7. 1. 5. 2; reading Janmaná for manmaná].

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12. Amid those who do not praise thee, Indra, amid the Rishis who do praise thee, by my praise being glorified, do thou increase.[1]

13. When his wrath thundered, dividing Vritra joint by joint, then he drove the waters to the ocean.

14. Thou hast hurled thy wielded thunder-bolt upon the impious Sushna; thou art renowned, fierce Indra, as the showerer (of benefits).

15. Neither the heavens, nor the realms of the firmament, nor the regions of the earth,[2] equal the thunderer Indra in strength.

16. Thou, Indra, hast cast into the rushing streams him who lay obstructing thy copious waters.

17. Thou hast enveloped with darkness, Indra, him who had seized upon these spacious aggregated (realms of) heaven and earth.

18. Amidst those pious sages,[3] amidst these Bhrigus, who have glorified thee, hear also, fierce Indra, my invocation.

19. These,[4] thy spotted cows, the nourisher of the sacrifice, yield, Indra, their butter, and this mixture (of milk and curds).[5]

20. These prolific cattle became pregnant, having

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1 Sama Veda II. 852 [II. 7. 1. 5. 3].

2 The text has only the actual names, but in the plural—the heavens, the firmaments, the earths na dyàvo nàntarikshâni na bhumayah.

3 Sàyana adds, "the Angirasas."

4 Sáma Veda I. 187 [I. 2. 2. 5. 3].

5 Or rather, "milk to mix (with the Soma.")

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taken into their mouths, Indra, (the products of thy vigour)[1] like the all-sustaining sun.

21. Lord of strength, the Kanwas verily invigorate thee by praise: the effused *Soma* juices (invigorate) thee.

22. Indra wielder of the thunderbolt, excellent praise (is addressed to thee) on account of thy good guidance, as is most extended sacrifice.

23. Be willing to grant us abundant food with cattle: (to grant us) protection, progeny, and vigour.

24. May that herd of swift horses, which formerly shown among the people of Nahusha, (be granted), Indra, to us.

25. Sage Indra, thou spreadest (the cattle) over the adjacent pastures when thou art favourably inclined toward us.

26. When thou puttest forth thy might, thou reignest, Indra, over, mankind: surpassing art thou, and unlimited in strength.

---

1 The text is twâ ásá garbham achakriran, "thee with the mouth the embryo they made." According to the scholiast, the plants that sprung up after the destruction of Vritra and the consequent fall of rain, were the vigour (virya) of Indra, and by feeding upon them the cattle multiply. [Sàyana quotes a legend from the Kâthaka, Ch. xxxvi., to the effect that after Indra killed Vritra, his virility (virya) passed into the waters, plants and trees. Indrasya vai vritram jaghnusha indriyam viryam apàkràmat, tad idam sarvam anuprávisad apa oshadnir vanaspatin, &c.] The application of the simile is not very obvious, pari dharmeva suryam, as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things, dharma dhârakam poshakam udakam rasmayo garbharupena bibhrati tadvat; or the comparison may be, yathà suryah paritah sarvam jagad dhatte tadvat kritsnasya jagato dhârakam Indrasya viryam, as the sun supports the whole world, so is the vigour of Indra the sustainer of the universe.

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27. The people offering oblations call upon thee the prevader of space, with libations for protection.

28. The wise[1] (Indra) has been engendered by holy rites on the skirts of the mountains, at the confluence of rivers.

29. From the lofty region in which prevading he abides, Indra the intelligent looks down upon the offered libation[2]

30. Then (men) behold the daily light of the ancient shedder of water,[3] when he shines above the heaven.

31. All the Kanwas, Indra, magnify thy wisdom, thy manhood, and most mighty one, thy strength.

32. Be propitiated, Indra, by this my praise; carefully protect me, and give increase to my understanding.

---

1 The text has only Vipra, the sage. Sàyana supplies Indra. Mahidhara (Yajur Veda 26. 15) understands medhàvi Somah. He also interprets dhiyà understanding: the Soma is produced by the thought that wise men will perform sacrifice by me. Sàyana's conclusion of the purport of the verse is, that men ought to sacrifice in those places where Indra is said to be manifested. See also Sàma Veda I. 14. 3 [I. 2. 1. 5. 9].

2 Samudram, the sea: the comment explains it here Samundana-silam, the exuding or affluent, the Soma. [Another explanation is, that Indra, identified with the sun, looks down from the firmament on the ocean (or world), enlightening it by his rays].

3 Indra is identified with the sun. Vàsaram, as an epithet of jyótish, is variously explained as nirvàsakam, clothing, enveloping; or nivàsahetubhutam, the cause of abiding; or [as an adverbial accusative of time, "during the day," atyantasanyoge dwitiyá,] kritsnamahar udayaprabhrity àstamayanam yâvat, the light that lasts throughout the day, from sunrise to sunset: retasah, is also differently explained as gantuh, the goer, or udakavatah, water-having. [Sama Veda I. 1. 1. 2 10].

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33. Wielder of the thunderbolt, magnified (by our praises), we thy worshippers have offered to thee these prayers for our existence.

34. The Kanwas glorify Indra; like waters rushing down a declivity, praise spontaneously seeks Indra.

35. Holy praises magnify Indra, the imperishable, the implacable,[1] as rivers (swell) the ocean.

36. Come to us from afar with thy beloved horses: drink Indra, this libation

37. Destroyer of Vritra, men strewing the clipped sacred grass invoke thee for the obtaining of food.

38. Both heaven and earth follow thee as the wheels (of a car follow) the horse; the streams of the *Soma* poured forth (by the priests) follow (thee).

39. Rejoice, Indra, at the heaven-guiding[2] sacrifice at *Saryanâvat*;[3] be exhilarated by the praise of the worshipper.

40. The vast wielder of the thunderbolt, the slayer of Vritra, the deep quaffer of the *Soma*, the showerer roars near at hand in the sky.

41. Thou art a *Rishi*, the first-born (of the gods), the chief, the ruler (over all) by thy strength: thou givest repeatedly, Indra, wealth.

42. May thy hundred sleek backed horses bring thee to our libations, to our (sacrificial) food.

43. The Kanwas augment by praise this ancient rite intended (to obtain) an abundance of sweet water.

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1 Literally, "whose wrath is unsubdued by others," parair anabhibhuto krodho yasya.

2 Or, "to be offered by all the priests," swarnave, sarvair ritwigbhir netavye.

3 According to the scholiast, Saryanâ is the country of Kurukshetra, and Saryanâvat a lake in the neighbourhood.

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44 The mortal (adorer) selects at the sacrifice Indra from among the mighty (gods) : he who is desirous of wealth (worships) Indra for protection.

45. May thy horses, praised by the pious priests, bring thee, who art the praised of many, down to drink the *Soma*.

46. I have accepted from Tirindira the son of Parsu, hundreds and thousands of the treasures of men.[1]

47. (These princes) have given to the chaunter Pajra[2] three hundred horses, ten thousand cattle.

48. The exalted (prince) has been raised by fame to heaven, for he has given camels laden with four (loads of gold) and *Yadava* people (as slaves).

SUKTA II. (VII.)

THE deities are the Maruts ; the *Rishi* is Punarvatsa, of the family of Kanwa ; and metre *Gáyatri*, as before

WHEN the pious worsipper offers you, *Maruts*, food at the three diurnal rites,[3] then you have sovereignty over the mountains.

---

1 Yàdvànàm, from yadu, a synonym of manushya, yadava, eva yádvâh, or it may be rendered yadukulajânàm, of those born of the race of Yadu, who have been despoiled by Tirindira. [Or it might mean, "I among men have accepted," &c]

2 Pajràya Sâmne, to Sâman, the reciter of praises ; or to one of the race of Pajra, as the *Rishi* Kakshivat, the repeater of hymns. [Cf. Supra, p. 243].

3 Trishtubham isham : the epithet is variously explained—chief at the three daily libations, trishu savaneshu prasasyám ; praised by the three deities, tribhir devaih stutám ; or accompanied by hymns in the Trishtubh metre, *i.e.*, the Soma offering at the mid-day libation.

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2. When, glorious and powerful (Maruts), you fit out your chariot, the mountains depart[1] (from their places).

3. The loud-sounding sons of Prisni drive with their breezes[2] (the clouds), they milk forth nutritious substenance.

4. The Maruts scatter the rain, they shake the mountains, when they mount their chariot, with the winds.

5. The mountains are curbed, the rivers are restrained at your coming, for the upholding[3] of your great strength.[4]

6. We invoke you for protection by night, (we invoke) you by day, (we invoke) you when the sacrifice is in progress.

7. Truly these purple-hued, wonderful, clamorous Maruts proceed with their chariots in the height above the sky.

8. They, who by their might open a radiant path for the sun to travel, they pervade (the world) with lustre.

---

1 Nyahàsata, from há gatau, they move out of your way through fear.

2 Vâyubhih, with the winds or the spotted deer, the horses of the Maruts.

3 Vidharmane mahe sushmâya niyemire, vidharanâya mahate yushmadiyàya balàya swayam eva nivamyante. The mountains and rivers of their own accord restrained for sustaining your great strength; they abide together in one place through fear of your coming and strength, yushmad-yâmâd balàchcha bhityaikatraikasthâne niyatâ vartante.

4 Rather, "when the mountains are curbed at your coming, (and) the rivers are stayed for the sustaining of your great strength,"—the sense running on from v. 4.

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9. Accept, Maruts, this my praise, (accept,) mighty ones, this my adoration, (accept) this my invocation.

10. The milch kine[1] have filled for the thunderer three lakes[2] of the sweet (beverage) from the dripping water-bearing cloud.[3]

11. When Maruts, desirous of felicity, we invoke you from heaven, come unto us quickly.

12. Munificent, mighty Rudras,[4] you in the sacrificial hall are wise (even) in the exhilaration (of the *Soma*).

13. Send us, Maruts, from heaven exhilarating, many-lauded, all-sustaining riches.

14. When, bright (Maruts), you harness your car over the mountains, then you exhilarate (yourselves) with the effusing *Soma* juices.

15. A man should solicit happiness of them with praises of such an unconquerable (company).[5]

16. They who, like dropping showers, inflate heaven and earth with rain, milking the inexhaustible cloud.

---

1 Prisnayah, the cows, the mothers of the Maruts—marunmâtri-bhutâ gâvah, or it may be put for the sons of Prisni, the Maruts. [Another explanation is mâdhyamikâ vâchah, the hymns at the mid-day libation being recited in a middle tone].

2 The libations of milk, etc, mixed with the Soma at the three diurnal rites; or the libations of Soma, filling the three vessels, the Dronakalasa, the Adhavaniya, and the Putabhrit.

3 Utsam kabandham udrinam is explained, utsravanasilam, exuding, dropping; udakam, water; udrinam udakavantam megham, having water, a cloud. [It probably means, "(they have milked) the dripping water from the cloud.]"

4 Explained in the commentary as the sons of Rudra, rudraputrâh.

5 Rather, "a man should solicit by his praises the happiness which belongs to them, to such an unconquerable (company)."

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17. The sons of Prisni rise up with shouts, with chariots, with winds, with praises.

18. We meditate on that (generosity) whereby for (the sake of granting them) riches you have protected Turvasa and Yadu and the wealth-desiring Kanwa.

19. Munificent (Maruts), may these (sacrificial) viands, nutritious as butter, together with the praises of the descendant of Kanwa, afford you augmentation.

20. Munificent (Maruts), for whom the sacred grass has been trimmed, where now are you being exhilarated? What pious worshipper (detains you as he) adores you?

21. (Maruts) for whom the sacred grass is trimmed,[1] it cannot be (that you submit to be detained), for you have derived strength from the sacrifice, formerly (accompanied) by our praises.[2]

22. They have concentrated the abudant waters, they have held together the heaven and earth, they have sustained the sun, they have divided (Vritra) joint by joint with the thunderbolt.[3]

23. Independent of a ruler, they have divided Vritra joint by joint: they have shattered the mountains, manifesting manly vigour.

24. They have come to the aid of the warring Trita, invigorating his strength, and (animating his

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1 Vrikta-varhishah may also mean "those by whom the grass has been trimmed"—the priests; when the sense will be, "It cannot be, for, priests, by your praises preceding (those of others) you have propitiated the energies of the Maruts, the objects of the sacrifice."

2 Or, "For by the former praises (of others) you have nourished strength connected with the sacrifice."

3 Sâyana renders it "they have planted the thunderbolt in (Vritra's every limb."

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acts; they have come to the aid of Indra, for the destruction of Vritra.

25. The brilliant (Maruts), bearing the lightning in their hands, radiant above all, gloriously display their golden helmets on their heads.

26. Glorified (Maruts), by Usanas,[1] when you approach from afar to the opening of the rainy (firmament), then (the dwellers on earth), like those in heaven are clamorous through fear.[2]

27. Come, gods, to (shew your) liberality at our sacrifice, with your golden-footed steeds.

28. When the spotted antelope or the swift tawny deer conveys them in their chariot, then the brilliant (Maruts) depart, and the rains have gone.[3]

29. The leaders of rites have proceeded with downward chariot-wheels to the *Rijiká* country, where lies the *Saryanávat*, abounding in dwellings, and where *Soma* is plentiful.

30. When Maruts, will you repair with joy-bestowing riches to the sage thus adoring you, and soliciting (you for wealth?)

31. When was it, Maruts, who are gratified by praise, that you really deserted Indra?[4] who is there that enjoys your friendship?

---

1 Usanà, Usanasá kàvyena rishinà stuyamânáh, or it may be for usanasah, *i. e.*, desiring worshippers, stotrin kâmayamânâh.

2 The text has only dyaur na chakradad bhiyá, like heaven, calls out with fear.

3 Sàyana explains rinan as "they flow in every direction," sarvatra pravahanti.

4 That is, they never deserted him, but alone of the gods stood by him in his conflict with Vritra—an obvious allegory. Indra dispersed the clouds with his allies, the winds. In the Aitarēya Brâhmana 3. 10, or Adhyàya 12, Khanda 8, Indra desired

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32. Do you of our race of Kanwa praise Agni together with the Maruts, bearing the thunderbolt in their hands, and armed with golden lances.

33. I bring to my presence, for the sake of most excellent prosperity, the showerers (of desires), the adorable (Maruts), the possessors of wonderful strength.

34. The hills, oppressed and agitated by them, move (from their places); the mountains are restrained.[1]

35. (Their horses), quickly traversing (space), bear them travelling through the firmament, giving food to the worshipper.

36. Agni was born the first among the gods, like the brilliant[2] sun in splendour; then they (the Maruts) stood round in their radiance.[3]

---

the gods to follow him, which they did; but when Vritra breathed upon them, they all ran away except the Maruts. They remained encouraging Indra, saying, prahara bhagavo jahi virayaswa, Strike, lord, kill, show thyself a hero; as embodied in Sukta 96 of Mandala 8.

1 Girayo nijahate parvatàschin niyemire: the nijahate is explained nitaràm gachchhanti marudvegena sthanât prachyavante, by the violence of the winds they fall from their place; for niyemire, we have only niyamyante. Parvatáh may be interpreted meghâh the clouds, or large hills mahântâh silochchayáh, in contrast to girayah, which are kshudrâh silochchayàh, small heaps of rock.

2 Chhandas is explained as upachchhandaniya. the adorable.

3 The scholiast intimates that this verse refers to the ceremony called A'gnimâruta, when Agni is first worshipped, then the Maruts.

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SUKTA III. (VIII.)

THE deities are the Aswins; the *Rishi* is Sadhwansa,[1] of the family of Kanwa; the metre is *Anushtubh.*

COME to us, Aswins, with all your protections: Dasras, riders in a golden chariot, drink the sweet *Soma* beverage.

2. Aswins, partakers of sacrificial food decorated with golden ornaments, wise, and endowed with profound intellects, come verily in your chariot, invested with solar radiance.

3. Come from (the world of) man, come from the firmament, (attracted) by our pious praises; drink Aswins, the sweet *Soma* offered at the sacrifice of the Kanwas.

4. Come to us from above the heaven, you who love the (world) below,[2] (come) from the firmament; the son of Kanwa has here poured forth for you the sweet *Soma* libation.

5. Come, Aswins, to drink the *Soma* at our srcrifice, you who are praised (by him) (and honoured) by his pious acts, benefactors of the worshipper, sages and leaders of rites.[3]

---

1 By v. 8, perhaps v. 11, he appears to be named also Vatsa, the son of Kanwa. [See v. 1, next hymn].

2 Adha-priyá is explained as "pleased by the Soma in the world below, or pleased by praise."

3 The second part of the stanza is rendered intelligible by the scholiast only by taking great liberty with some of the terms; and, after all, the meaning is questionable, sváhá stomasya sardhanâ pra kavi dhitibhir narâ. Swàhà he renders as the voc. dual, swàhàkritau swâhâkârena ishtau, worshipped with the form swàhà; or swàhà may mean vách or stuti, vàchà stutau. Stomasya he renders by stotuh. Or the whole may be in the vocative, and connected with the first part. [Sáyana prefers to

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6 Leaders of rites, when the *Rishis* formerly invoked you for protection, you came; so now, Aswins, come at my devout praises.

7. Familiar with heaven,[1] come to us from the sky or from above the bright (firmament): favourably inclined to the worshipper, (come), induced by his pious acts;[2] hearers of invocations (come, induced) by our praises.

8. What others than ourselves adore the Aswins with praises? the *Rishis* Vatsa, the son of Kanwa, has magnified you with hymns.

9. The wise adorer invokes you hither with praises, Aswins, for protection: sinless, utter destroyers of enemies, be to us the sources of felicity.

10. Affluent in sacrifices, when the maiden (Suryá) mounted your chariot, then, Aswins, you obtained all your desires.

11. From whatsoever (you may be) come, Aswins, with your thousandfold diversified chariot: the sage Vatsa, the son of Kavi,[3] has addressed you with sweet words.

12. Delighters of many, abounding in wealth, bestowers of riches, Aswins, sustainers of all, approve of this mine adoration.

---

connect dhitibhih with a supplied imperative, or with narâ, *i. e.* karmabhir yashtuh pravardhakau bhavatam, or buddhibhir âtmiyaih karmabhir vâ sarveshàm netàrau].

1 Swar vidâ, explained as dyulokasya lambhayitârau, causing to obtin heaven.

2 Sáyana connects dhibhih with the Aswins, "come with your minds (favourable to us)."

3 Vatsah kàvyah kavih: kâvyah is explained kaveh putrah, which may mean the son of the sage, that is, of Kanwa. See v. 8.

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13. Grant us, Aswins, all riches that may not bring us shame, make us the begetters of progeny in due season, subject us not to reproach.

14. Whether, Nâsatyas, you be far off, or whether you be nigh, come from thence with your thousand-fold diversified chariot.

15. Give, Násatyas, food of many kinds dripping with butter to him *Rishi* Vatsa, who has magnified you both with hymns.

16. Give, Aswins, invigorating food, dripping with butter, to him who praises you, the lords of liberality, to obtain happiness; who desires affluence.

17. Confounders of the malignant, partakers of many (oblations), come to this our adoration; render us prosperous readers (of rites); give these (good things of earth) to our desires.

18. The *Priyamedhas* at the sacrifices to the gods invoke you, Aswins, who rule over religious rites,[1] together with your protections.

19. Come to us, Aswins, sources of happiness, sources of health; (come), adorable (Aswins), to that Vatsa, who has magnified you with sacrifices and with praises.

20. Leaders (of rites), protect us with those protections with which you have protected Kanwa and Medhátithi, Vasa and Dasavraja; with which you have protected Gosarya.[2]

21. (And) with which, leaders (of rites), you protected Trasadasyu when wealth was to be acquired

---

1 A Bráhmana is quoted for the Aswins being the ministrant priests, the Adhwaryus, of the gods, aswinau hi devânâm adhwaryu.

2 Or Sayu, whose barren cow the Aswins enabled to give milk.

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do you with the same graciously protect us, Aswins, for the acquirement of food.

22. May (perfect) hymns and holy praises magnify you, Aswins: protectors of many, exterminators of foes, greatly are you desired of us.

23. The three wheels (of the chariot) of the Aswins, which were invisible, have become manifest: do you two, who are cognisant of the past, (come) by the paths of truth[1] to the presence of living beings.

SUKTA IV. (IX.)

The deities as before; the *Rishi* is Sasakarna; the metre of the second, third, and last two verses is *Gáyatri*; of the first, fourth, sixth, fourteenth, and fifteenth, *Brihati*; of the fifth, *Kakubh*; of the tenth, *Trishtubh*; of the eleventh, *Virâj*; of the twelfth *Jagati*; and of the rest, *Anushtubh*.

Come, Aswins, without fail, for the protection of the worshipper;[2] confer upon him a secure and spacious dwelling; drive away those who make no offerings.

2. Whatever wealth may be in the firmament, in heaven, or among the five (classes) of men, bestow, Aswins, (upon us).

3. Recognise, Aswins, (the devotions) of the son of Kanwa, as (you have recognised) those former sages who have repeatedly addressed pious works to you.

---

1 Patmabhir is explained by padair, which meant wheels in the former line; ritasya is variously explained as truth, water, or the sacrifice which the paths or wheels are said to cause, satyasya udakasya yajnasya vá hetubhutaih padaih.

2 Vatsasya avase, as if it were the name of the Rishi. [Or perhaps Sâyana may mean that vatsa is here used for stotri. Cf. Mahidhara's note, quoted in S. vi].

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4. This oblation[1] is poured out, Aswins, to you with praise; this sweet-savoured *Soma* is offered to you, who are affluent with food, (animated) by which you meditate (the destruction of) the foe.

5. Doers of many deeds, Aswins, preserve me with that (healing virtue) deposited[2] (by you) in the waters, in the trees, in the herbs

6. Although, Násatyas, you cherish (all beings), although, divinities, you heal (all disease), yet this your adorer does not obtain you by praises (only), you repair to him who offers you oblations.[3]

7. When verily you arrive, Aswins, the *Rishi*, understands with excellent (comprehension) the praise (to be addressed to you): he will sprinkle the sweet-flavoured *Soma* and the *gharma* (oblation) on the *Atharvan* fire.[4]

8. Ascend at once, Aswins, your light-moving chariot; may these my praises bring you down radiant as the sun.

9. Acknowledge, Nâsatyas, that we may bring you

---

1 Gharma has for one explanation pravargyam, a ceremony so called. It is also the name of a sacrificial vessels, as well as of the oblation it contains, gharmasya havisha àdhàrabhuto mahàviro gharmah.

2 The text has only kritam, made or done, the scholiast supplies bheshajam a medicament. [Sâyana, however, takes kritam as a vaidic form for the second person dual of the third pret akârshtam].

3 The scholiast explains this to mean that praise, to be efficacious, must be accompanied by offerings.

4 Gharmam sinchàd atharvani, in the innoxious fire ahinsake agnau; or in the fire kindled by the Rishi Atharvan, as by a previous text, twám atharvo nir amanthata.

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down to-day by the prayers and the praises of the son of Kanwa [1]

10. Consider (my praises) in the same manner as (you have considered) when Kakshivat praised you, when the Rishi Vyaswa, when Dirghatamas, or Prithin, the son of Vena, glorified you in the chambers of sacrifice.

11. Come (to us as) guardians of our dwelling, become our defenders, be protectors of our dependants,[2] cherishers of our persons: come to the dwelling for (good of) our sons and grandsons.[3]

12. Although, Aswins, you should be riding in the same chariot with Indra, although you should be domiciled with Váyu, although you should be enjoying gratification along with the Adityas and Ribhus, although you be proceeding on the tracks of Vishnu, (nevertheless come hither).

13. Inasmuch as I invoke you, Aswins, to-day for success in war (therefore grant it), for the triumphant protection of the Aswins is most excellent for the destruction (of enemies) in battle.

14. Come, Aswins, these libations are prepared for you: those libations which were presented you by Turvasa and Yadu, they are now offered to you by the Kanwas.

15. The healing drug, Násatyas, that is afar off or nigh, wherewith (you repaired to (his) dwelling fo

---

1 Sáyana explains it, "Regard (the prayers) of me the son of Kanwa, that we may bring you down by these prayers and praises.

2 Jagaptá jangamasya pránijátasya asmadiyasya pàlakau. protectors of our moveable living beings—either our dependants, or as M. Langlois renders it, our animals.

3 Or, "Come to the dwellings of our sons and grandsons."

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the sake of Vimada, do you who are of surpassing wisdom now grant to Vatsa.[1]

16. I awake with the pious praise of the Aswins; scatter, goddess, (the darkness) at my eulogy; bestow wealth upon (us) mortals.

17. Ushas, truth-speaking mighty goddess, awake the Aswins: invoker of the adorable (deities, arouse them) successively; the copious sacrificial food (is prepared) for their exhilaration.

18. When, Ushas, thou movest with thy radiance, thou shinest equally with the sun; and this chariot of the Aswins proceeds on the hall of sacrifice frequented leaders (of the rite).

19. When the yellow *Soma* plants milk forth (their juice) as cows from their udders, when the devout (priests) repeat the words of praise, then, O Aswins, preserve us.

20. Endowed with great wisdom preserve us for fame, for strength, for victory,[2] for happiness, for prosperity.

21. Although, Aswins, you be seated in the region of the paternal[3] (heaven engaged in) holy rites, or, glorified by us, (abide there) with pleasures, (yet come hither).

---

1 Sáyana explains iti "together with that (drug) do you, who are of surpassing wisdom, now grant a dwelling to Vatsa, as (ye did) to Vimada."

2 Sáyana takes nrishakyâya as an epithet of sarmane, "for happiness to be borne by men," nribhih sadhavyâya sukhàya.

3 In the original, pituh, which explained as dyulokasya. or yajamánasya. In the latter sense we must render the clause "If you abide with your praises in the sacrificial hall of the worshipper, or with the pleasure conferring (oblations), then come hither."

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SUKTA V. (X.)

THE deities are as before: the *Rishi* is Pragàtha, sons of Kanwa: the metre varies—that of the first verse is *Brihati*; of the second, *Madhyejyotish Trishtubh*; of the third, *Anushtubh*; of the fourth, *Astâropankti*; of the fifth, *Brihati*; and of the sixth, *Satobrihati*.

WHETHER, Aswins, you are at present where the spacious halls of sacrifice (abound), whether you are in yonder bright sphere of heaven, or whether you are in a dwelling constructed above the firmament, come hither.

2. In like manner, as you have prepared, Aswins, the sacrifice for Manu, consent (to prepare it) for the son of Kanwa; for I invoke Brihaspati, the universal gods, Indra, and Vishnu, and the Aswins with rapid steeds.

3. Invoke those Aswins, who are famed for great deeds, induced (to come hither) for acceptance (of our oblations), of whom among the gods the friendship is especially to be obtained.

4. Upon whom (all) sacrifices are dependent,[1] of whom there are worshippers in a place where there is no worship,[2] those two familiar with undecaying sacrifices (I invoke) with praises, that you may drink the sweet juice of the *Soma*.

5. Whether, Aswins, you abide to-day in the west; whether opulent in food, you abide in the east; whether

---

1 Yayor adhi pra yajnáh, aswinor upari sarve yâgâh prabhavanti, alluding, the commentator says, to a legend in which it is said that the Aswins replaced the head of the decapitated Yajna. Taitt. Sanhità vi. 4. 9. 5.

2 Asure santi surayah, stotrarahite dese yayoh stotárah santi is the explanation of the scholiast.

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you sojourn with Druhyu, Anu, Turvasa, or Yadu, I invoke you; therefore, come to me.

6. Protectors of many, whether you traverse the firmament, or pass along earth and heaven; whether you ascend your chariot with (all) your splendours; come from thence, Aswins, hither.

SUKTA VI. (XI).

THE deity is Agni; the *Rishi* Vatsa, of the race of Kanwa; the metre of the first verse is the *Gáyatri* termed *Pratishthá*; of the second, that termed *Várdhamáná*; of the next seven, the ordinary *Gáyatri*; and of the tenth *Trishtubh*.

AGNI, who art a god among mortals,[1] (and among gods), thou art the guardian of religious obligations: thou art to be hymned at sacrifices.

2. Victor (over enemies), thou art to be hymned at solemn rites: thou, Agni, art the charioteer of sacrifices.

3. Do thou, Játavedas, drive away from us those who hate us; (drive away), Agni, the impious hostile hosts.

4. Thou desirest not, Játavedas, the sacrifice of the man who is our adversary, although placed before thee.

5. Prudent mortals, we offer abundant homage to thee, who art immortal and all-knowing.

6. Prudent mortals, we invoke the sage deity Agni with hymns to propitiate him for our protection.

---

1 The text has only mortals, and the scholiast asserts that amongst gods is thereby implied. [Sâyana rather says, "Agni, thou, the divine, art among mortals (and among gods) the guardian of religious rites]."

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7. Vatsa,[1] by the praise that seeks to propitiate thee, Agni, would draw thy thought[2] from the supreme assembly (of the gods).

8. Thou lookest upon many places, thou art lord over all people; we call upon thee in battles.[3]

9. Desiring strength, we call upon Agni for protection in battles; upon him who is the granter of wonderful riches (won) in conflicts.[4]

10. Thou, the ancient, art to be hymned at sacrifices: from eternity the invoker of the gods, thou sittest (at the solemnity) entitled to laudation: cherish, Agni, thine own person, and grant us prosperity.

---

1 Mahidhara interprets Vatsa by yajamána, the sacrificer dear to Agni, as a calf, or child; vatsa-samah priyah, Yajur Veda 12. 115.

2 Mano yamat, mana àyamayati, or, as Mahidhara more explicitly interprets it, mana âhritya grihnati, manonigraham karoti. For Twàm-kàmayà girâ, Benfey's text, Sáma Veda I. 8. II. 516 [I. 1. 1. 8; II. 4. 2. 12. 1.], reads twám kâmaye girá, I desire thee with my hymn.

3 This, and the next line, are found in Sàma Veda II. 517. 518 [II. 4. 2. 12. 2. 3]. In the first stanza the printed Sâman reads disah for visah--countries for people.

4 Benfey renders it "den schätzereichen in dem Kampf.

END OF THE FIFTH ASHTAKA.

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SIXTH ASHTAKA.

FIRST ADHYAYA.

MANDALA VIII. *(Continued)*.

ANUVÁKA II. *(Continued)*.

SUKTA VII. (XII.)

THE deity is Indra; the *Rishi*, Parvata, of the race of Kanwa; the metre is *Ushnih*.

WE solicit,[1] most powerful Indra, who art the deep quaffer of the *Soma*, that exhilaration[2] which contemplates (heroic deeds), whereby thou slayest the devourer (of men).

2. We solicit that (exhilaration) whereby thou hast defended *Adhrigu*, the accomplisher of the ten (month's rite), and the trembling leader of heaven,[3] (the sun), and the ocean.

---

1 Tam imahe: the verb is the burthen of this and the two next verses, and so throughout the Sukta each richa terminates with the same word. [Or it may mean, "We solicit thee as possessing that exhilaration," tádrin madopetam twàm yáchámahe].

2 Somapâtamah madah: the first, by its collocation, should be an epithet, though rather an incompatible one, of the second; but the scholiast refers to twam, thou, understood. Sàma Veda I. 394 [I. 5. 1. 1. 4].

3 Sáyana explains it "darkness-dispelling, all-leading," tamánsi varjayantam sarvasya netáram suryam.

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3. We solicit that (exhilaration) whereby thou urgest on the mighty waters to the sea, in like manner as (charioteers drive) their cars (to the goal), and (whereby) to travel the paths of sacrifice.

4. Accept, thunderer, this praise (offered) for the attainment of our desires, like consecrated butter; (induced) by which, thou promptly bearest us by thy might (to our objects).

5. Be pleased, thou who art gratified by praise, with this our eulogy swelling like the ocean; (induced) by which), Indra, thou bearest us with all thy protections (to our objects).

6. (I glorify Indra) the deity, who, coming from afar, has given us, through friendship, (riches); heaping (them upon us) like rain from heaven, thou hast borne us (to our objects).

7. The banners of Indra, the thunder-bolt (he bears) in his hands, have brought (us benefits), when, like the sun, he has expanded heaven and earth.[1]

8. Great Indra, protector of the good, when thou hast slain thousands of mighty (foes), then thy vast and special energy has been augmented.

9. Indra, with the rays of the sun, utterly consumes his adversary: like fire (burning) the forests, he spreads victorious.

10. This new praise, suited to the season,[2] approaches, (Indra), to thee: offering adoration and greatly delighting (thee), it verily proclaims the measure[3] (of thy merits).

---

1 When he has refreshed them both with rain, according to the comment.

2 Or, "connected with sacrifice," ritwiyâvati.

3 Mimita it, is the burthen of this and the two following verses. It is literally, "verily measures"—it is not said what.

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11. The devout praiser of the adorable (Indra) purifies in due succession the offering (of the *Soma*); with sacred hymns he magnifies (the might) of Indra; he verily proclaims the measure (of his merits).

12. Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the *Soma* in like manner as the pious praise dilates and proclaims the measure (of the merits).[1]

13. I pour the oblation of the sacrifice, like clarified butter, into the mouth (of that Indra), whom wise men addressing with prayers.

14. The excellent praise which Aditi brought forth for the imperial Indra, for our protection, is that which was (the product) of the sacrifice.[2]

15. The bearers of the oblation glorify (Indra) for his excellent protection[3]: now, divinity, let thy many-actioned horses (bear thee to the offering) of the sacrifice.

16. Inasmuch as thou art exhilarated by the *Soma* shared with Vishnu, or when (offered) by Trita, the son of the waters, or along with the Maruts, so now (be gratified) by (our) libations.[4]

17. Inasmuch, Sakra, as thou art exhilarated (by

Sâyana explains it, Indra-gatân gunân parichchhinatti, It, the praise, discriminates the good properties attached to Indra; máhâtmyam prakhyâpayati, it makes known his greatness.

1 Literally, like the dilating praise of the worshipper; it proclaims, etc. Prâchi is explained prakarshena stutyam gunaganam prâpnuvati.

2 Or rather, "belongs to the sacrifice," yajnasya sambandhi bhavati. Aditi's praise may be that in vol. iii. p. 154.

3 Or, "for the sake of his protection and praise."

4 Sâma Veda I. 384 [I. 4. 2. 5. 4.]

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the *Soma*) on the far-distant ocean,[1] so be thou gratified now, when the *Soma* is effused by our libations.

18. Inasmuch, protector of the virtuous, as thou art the benefactor of the worshipper offering thee libations, or by whose prayers thou art propitiated, so now be gratified) by our libations.

19. I glorify the divine Indra wherever worshipped[2] for your protection: (my praises) have reached him for the prompt (fulfilment) of the (objects of the) sacrifice.

20. (His worshippers) have magnified with many sacrifices him to whom the sacrifice is offered, and with many libations the eager quaffer of the *Soma*: (they have magnified) Indra with hymns, (their praises) have attained him.

21. Infinite are his bounties, many are his glories: ample treasures have reached the donor (of oblations).

22. The gods have placed Indra (foremost) for the destruction of Vritra; their praise has been addressed to him to enhance his vigour.

23. We repeatedly glorify with praises and adorations him who is great with greatness, who hears our invocations, (to enhance) his vigour.

24. The thunderer, from whom neither the heaven and earth nor the firmament are separated: from the strength of whom, the mighty one, (the world) derives lustre.

25. When, Indra, the gods placed thee foremost in the battle, then thy beloved horses bore thee.

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1 Sáyana takes samudra as meaning the Soma, *i.e.*, "If thou art exhilarated by some distant (offering of) Soma."

2 Devam, Devam, Indram, Indram. This, is said, implies Indra as being present at the same time at different ceremonies, or in various forms, as in a former passage, vol. iii. p. 473, v. 18. [This verse is addressed to the priests and the yajamána.]

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26. When, thunderer, by thy strength thou didst slay Vritra, the obstructer of the waters, then thy beloved horses bore thee.

27. When thy (younger brother) Vishnu by (his) strength[1] stepped his three paces, then verily thy beloved horses bore thee.[2]

28. When thy beloved horses had augmented day by day, then all existent beings were subject unto thee.

29. When, Indra, thy people, the Maruts, were regulated by thee,[3] then all existent beings were subject unto thee.

30. When thou hadst placed yonder pure light, the sun, in the sky, then all existing beings were subject unto thee.

31. The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsmen in (a prominent) position.

32. When the congregated (worshippers) praise him aloud in a place that pleases (him) on the navel (of the earth), in the spot where the libation is effused at the sacrifice, (then)[4]

---

1 Yadi te Vishnur ojasâ might be rendered, "when Vishnu by thy strength;" but the scholiast renders te, tavánujah.

2 The only reason, apparently, for this phrase—A'd it te haryatà (kântau) hari vavakshatuh—is its having served as the burthen of the two preceding stanzas.

3 Or, according to Sáyana, subdued the world for thee, twadartham niyachchhanti bhutajátâni.

4 Tadánim dhanam pradehi, connecting the verse with what follows—uttaratra sambandha The second half of the stanza is very elliptical, nàbhâ yajnasya dohanà prâdhware; the navel is, as usual, the altar, yajna is said to mean here the Soma, and

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33. Bestow upon us, Indra, (wealth), comprising worthy male offspring, excellent horses, and good cattle: like the ministrant priest (I worship thee) at the sacrifice, (to secure) thy prior consideration.

ANUVA'KA III.

ADHYAYA I.—*(Continued).*

SUKTA I. (XIII).

The deity is Indra; the *Rishi* is Nârada, of the Kanwa family; the metre is *Ushnih.*

INDRA, when the *Soma* juices are effused, sanctifies the offerer and the praiser[1] for the attainment of increase-giving strength, for he is mighty.

2. Abiding in the highest heaven, in the dwelling of the gods, he is the giver of increase, the accomplisher (of works), the possessor of great renown, the conqueror of (the obstructer of) rains.

3. I invoke the powerful Indra for (aid in) the food-

---

dohanâ for dohani, abhishavasthâne. This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.

1 Kratum punita ukthyam, which Sâyana explains karmanâm kartâram stotâram cha; but he admits, as an alternative, the sacrifice called ukthya, ukthyákhyam yâgam. Sâma Veda, I. 381 [I. 4. 2. 5. 1.], puts Indra in the vocative—Indra punishe. [So, too, in Sâma Veda II. 1. 2. 12. 1.]

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bestowing combat: be nigh unto us for our happiness;[1] be a friend of our increase.[2]

4. This gift of the offerer of the libation flows to thee, Indra, who art gratified by praise, exhilarated by which thou reignest over the sacrifice.[3]

5. Bestow upon us, Indra, that which, when pouring out the libation, we solicit of thee; grant us the wondrous wealth that is the means of obtaining heaven.[4]

6. When thy discriminating eulogist has addressed to thee overpouring[5] praises, then if they are acceptable to thee, they expand like the branches (of a tree)

7. Generate thy eulogies as of old;[6] hear the invocation of the adorer: thou bearest in thy reiterated exultation (blessings) to the liberal donor (of the oblation.)

8. The kind and true words of him who in this hymn is called the lord of heaven sport like waters flowing by a downward (channel).

---

1 Sáyana says, "when wealth or happiness is sought," sukhe dhane vá lipsite sati.

2 This and the preceding occur in Sàma Veda II. 97. 98. [II. 1. 2. 12. 2. 3.]. [Sáyana remarks that bhara may here mean "sacrifice," most of the words signifying "combat" having this second meaning also.]

3 The text has barhishah, "over the sacred grass," put for the r[illegible]: at w[illegible]h it is strewn.

4 ..e., Able to overpower enemies, satrunâm prasahana-s..martha..

5 Swarvidam, swargasya lambhakam, [the [printed text has sarvasya]; or it may mean one who possesses or communicates knowledge of heaven, swargasya veditáram, *i.e.*, a son.

6 *I.e.*, By granting the expected fruit.

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9. Or he, who is called the one absolute lord of men,[1]—praise him, when the libation is effused, with magnifying songs, imploring his protection.

10. Praise the renowned, the sapient (Indra), whose victorious horses proceed to the dwelling of the devout donor (of the libation).

11. Munificently minded, do thou, who art quick of movement, come with shining and swift steeds to the sacrifice, for verily there is gratification to thee thereby.

12. Most powerful Indra, protector of the virtuous, secure us who praise thee in the possession of riches, (grant) to the pious imperishable all-pervading sustenance.

13. I invoke thee when the sun is risen; I invoke (thee) at mid-day: being propitiated, come to us, Indra, with thy gliding steeds.

14. Come quickly; hasten; be exhilarated by the libation mixed with milk: extend the ancient sacrifice,[2] so that I may obtain (its reward).

15. Whether, Sakra, thou be afar off, or, slayer of Vritra, high at hand, or whether thou be in the firmament, thou art the guardian of the (sacrificial) food.[3]

16. May our praises magnify Indra! May our effused libations gratify Indra! May the people bearing oblations excite pleasure in Indra![4]

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1 Sâyana takes it, "who is called the one absolute lord of men by those who magnify him (with songs) and implore his protection."

2 Cf. Haugh's Aitareya Brâhm., Vol. I., Introduction, p. 74.

3 Or, "thou art the guardian (by drinking) of the Soma," annasya somalakshanasya pânena rakshitâ bhavasi.

4 Or, "have rejoiced in Indra," aramsishuh.

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87. The pious, desiring his protection, magnify him by ample and pleasure-yielding (libations): the earth, (and other worlds, spread out) like the branches of a tree, magnify Indra.

18. The gods propitiate the superintending[1] adorable (Indra) at the *Trikadruka* rites. May our praises magnify him who is ever the magnifier (of his worshippers).

19. Thy worshipper is observant of his duty, inasmuch he offers prayers in due season; for thou art he who is called pure, purifying, wonderful.

20. The progeny of Rudra (the Maruts) is known in ancient places, and to them the intelligent worshippers offer adoration.

21. If, (Indra), thou choosest my friendship, partake of this (sacrificial) food, by which we may pass beyond (the reach of) all adversaries.

22. When, Indra, who delightest in praise, may thy worshipper be entirely happy? When wilt thou establish us in (the affluence of) cattle, of horses, of dwellings?

23. Or, when will thy renowned and vigorous horses bring the chariot of thee, who art exempt from decay, that exhilarating (wealth) which we solicit?[2]

---

1 Chetana, explained chetayitri, "causing to be wise." For the Trikadrukas, See vol. II. p. 233; for the abhiplava. Cf. Haugh's Aitareya Bráhm. vol. II. p. 285.

2 We have only madintamam yam imahe, it is not very clear to what the epithet applies; the only substantive is ratham, but the scholiast has madavantam twâm dhanam, "Thee exhilarated, wealth," as if Indra was understood, and was the wealth that was solicited. [Sâyana seems to take the verse, "Moreover thy renowned and vigorous (or desire showering) horses bring the chariot of thee who art exempt from decay, thee, the greatly exhilarated, whom we ask (for wealth)," atisayena madavantam yam twâm dhanam yáchámahe tasya ta ityanvayah].

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24. We solicit with ancient and gratifying (offerings) him who is mighty and the invoked of many: may he sit down on the pleasant sacred grass, and accept the two fold (offering of cakes and *Soma* juice).

25. Praised of many, prosper (us) with the protections hymned by the *Rishis*, send down upon us nutritious food.

26. Thunderbolt-bearing Indra, thou art the protector of him who thus eulogises thee: I seek through sacrifice for thy favour, which is to be gained by praise.

27. Harnessing thy horses, Indra, laden with treasure and sharing thine exhilaration, come hither to drink of the *Soma*.

28. May the sons of Rudra, who are thy followers, approach and partake of the glory[1] (of the sacrifice); and may (other celestial) people associated with the Maruts (partake of the sacrificial) food.

29. May those who (are his attendants), victorious (over enemies), be satisfied with the station (which they occupy) in heaven, and may they be assembled at the navel of the sacrifice, that I may thence acquire (wealth.

30. When the ceremony is being prepared in the hall of sacrifice, this (Indra), having inspected the rite, regulates (the performance) in due succession for a distant object.[2]

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1 Sâyana explains sriyam by srayaniyam, sc. yajnam.

2 For a future reward, but the phraseology is somewhat obscure; it runs literally, "this (Indra) for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice." ayam dirghâya chakshase prâchi prayati adhware mimito yajnam ánushag vichakshya.

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31. Thy chariot, Indra, is a showerer (of benefits),[1] showerers (of benefits) are thy horses: thou also, Satakratu, art the showerer (of benefits), the invocation (addressed to thee) is the showerer (of benefits).

32. The stone (that bruises the *Soma*) is the showerer (of benefits), so is thine exhilaration and this *Soma* juice that is effused: the sacrifice that thou acceptest is the showerer (of benefits), such also is thine invocation.

33. The showerer (of the oblation) I invoke with manifold and gratifying (praises thee, O thunderer, the showerer (of benefits): inasmuch as thou acknowledgest the eulogy addressed to thee. thy invocation is the showerer (of benefits)

SUKTA II. (XIV.)

THE deity is Indra; the *Rishis* are Goshuktin and Aswasuktin, of the family of Kanwa; the metre is *Gáyatri*.

IF, Indra, I were, as thou art, sole lord over wealth, then should my eulogist be possessed of cattle.[2]

2. Lord of might, I would give to that intelligent worshipper that which I should wish to give,[3] if I were the possessor of cattle.[4]

---

1 In this and the two following stanzas we have the usual reiteration of vrishâ—Vrishá yam Indra te ratha uto te vrishaná hari, and so forth, explained, as usual, kâmânâm varshitâ.

2 Sâma Veda, I. 122 [I. 2. 1. 3. 8, and II. 9. 2. 9. 1].

3 Rather, "I would wish to give, I would present to that intelligent worshipper," siksheyam asmai ditseyam manishine.

4 *Ibid.* II. 1185 [II. 9. 2. 9. 2].

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3. Thy praise, Indra, is a milch cow to the worshipper offering the libations; it milks him in abundance cattle and horses.[1]

4. Neither god nor man, Indra, is the obstructor of thy affluence, (of) the wealth which thou, when praised, designest to bestow.

5. Sacrifice has magnified Indra, so that he has supported the earth (with rain), making (the cloud) quiescent in the firmament.[2]

6. We solicit, Indra, the protection of thee, who art ever being magnified, the conqueror of all the riches (of the enemy).

7. In the exhilaration of the *Soma*, Indra has traversed the radiant firmament that he might pierce (the *Asura*) Vala.[3]

8. He liberated the cows for the *Angirasas*, making manifest those that had been hidden in the cave, hurling Vala, headlong down.

9. By Indra the constellations were made stable and firm and stationary, so that they could not be moved by any.

10. Thy praise, Indra, mounts aloft like the exulting wâve of the waters, thy exhilarations have been manifested.

11. Thou, Indra, art to be magnified by praise, thou art to be magnified by prayer; thou art the benefactor of those who praise thee.

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1 *Ibid.* II. 1186 [II. 9. 2. 9. 3].

2 Chakrána opasam divi,—antarikshe meghamopasam upetya sayànam kurvan, is Sàyana's explanation. Sâma Veda I. 121 [I. 2. 1. 3. 7, and II. 8. 1. 9. 1].

3 Sâma Veda II. 990 [II. 8. 1. 9. 2]. Sáyana explains the latter clause, "from which (exhilaration) he pierced Vala]."

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12. Let the long-maned horses bring the wealth-bestowing Indra to the sacrifice to drink the *Soma* juice.

13. Thou hast struck off, Indra, the head of Namuchi with the foam of the waters,[1] when thou hadst subdued all thine enemies.

14. Thou hast hurled down, Indra, the *Dasyus*, gliding upwards by their devices and ascending to heaven.

15. Thou, Indra, the most excellent drinker of the *Soma*,[2] destroyest the adverse assembly that offers no libations.

SUKTA III. (XV.)

INDRA is the deity; the the *Rishis* are the same as before the metre is *Ushnih*.

GLORIFY him the invoked of many, the praised of many; adore the powerful Indra with hymns;[3]

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1 This legend, as related in the Gadâ section of the Salya Parvan of the Mahàbhàrata (printed edition, vol. iii. p. 264, line 3) has been previously referred to (vol. iii. p. 179, note). Sàyana's version of it slightly varies in the beginning, stating that Indra, after defeating the Asuras, was unable to capture Namuchi; on the contrary, he was taken by him. Namuchi, however, liberated him on the conditions which are enumerated in the the Bhàrata—that he would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his oath, Indra at twilight, or in a fog, decapitated Namuchi with the foam of water. [It is also told in the Taittiriya Sanhita, I. 8. 7). Sàma Veda I. 211 [I. 3. 1. 2. 8.] Yajur Veda 19. 71.

2 Or it may mean "thou who on drinking the Soma becomest pre-eminent." Vishuchim may mean "discordant," paraspara-virodhena nànà gantrim.

3 Sáma Veda I. 382 [I. 4. 2. 5. 2].

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2. The vast strength of whom, powerful in both (regions), has sustained the heaven and earth, and by its vigour (upheld) the swift clouds[1] and flowing waters.

3. Thou, the praised of many, reignest: thou, single hast slain many enemies, in order to acquire the spoils of victory and abundant food.

4. We celebrate, thunderer, thine exhilaration, the showerer (of benefits), the overcomer (of foes) in battle, the maker of the world, the glorious with thy steeds;[2]

5. Whereby thou hast made the planets manifest to Ayu and to Manu, and rulest rejoicing over this sacred rite.[3]

6. The reciters of prayer celebrate that thine (exhilaration) now as of old: do thou daily hold in subjection the waters, the wives of the showerer.

7. Praise sharpens thy great energy, thy strength, thy acts, and thy majestic thunderbolt.[4]

8. The heaven invigorates thy manhood, Indra, the earth (spreads) thy renown; the waters, the mountains propitiate thee.[5]

9. Vishnu, the mighty giver of dwellings, praises

---

1 Girin ajràn may mean also the quick mountains, *i. e.*, before their wings were clipped.

2 Sáma Veda I. 383. [I. 4. 2. 5. 3; II. 2. 2. 18. 1]. [Lohakritnu would seem to mean, according to Sâyana, "the provider of a place (for his worshipper)," sthànasya kartáram and harisriyam, "him who is to be served by his steeds," aswâbhyám sevyam].

3 Sâma Veda II. 231 [II. 2. 2. 18. 2].

4 *Ibid.* II. 995 [II. 8. 1. 11. 1].

5 *Ibid.* II. 996 [II. 8. 1. 11. 2].

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thee, and Mitra and Varuna; the company of the Maruts imitates thee in exhilaration.[1]

10. Thou, Indra, who art the showerer, hast been born the most bountiful of beings; thou associatest with thee all good offspring.[2]

11. (Indra), the praised of many, thou alone destroyest many mighty foes: no other than Indra achieves such great exploits.

12. When (in the combat), Indra, they invoke thee in many ways with praise for protection, then do thou (so invoked) by our leaders overcome all (our) enemies.

13. All the forms (of Indra)[3] have sufficiently entered into our own spacious abode: gratify Indra the lord of Sachi, (that he may give us) the spoil of victory.

SUKTA IV. (XVI.)

THE deity is Indra; the *Rishi* is *Arimbithi*, of the Kanwa family; the metre is *Gâyatri*.

GLORIFY with hymns the adorable Indra, the supreme king of men, the leader (of rites), the overcomer of enemies, the most munificent.[4]

2. In whom all praises, all kinds of sustenance concentrate,[5] like the aggregation of the waters in the ocean,

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1 *Ibid.* II. 997 [II. 8. 1. 11. 3].

2 That is, thou givest offspring, and all good things.

3 That is, the various attributes celebrated in our praises.

4 Sâma Veda I. 141 [I. 2. 1. 5. 10].

5 Literally, 'in whom (as their object) all praises, and all kinds of offerings exultingly meet."

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3. I [worship] Indra with pious praise, glorious amongst the best (of beings, the achiever of great deeds in war, mighty for the acquirement (of wealth).

4. Whose unbounded and profound exhilarations are many, protective, and animating[1] in war.

5. (His worshippers) invoke him to take part (in spoiling) the treasures deposited (with the foe): they conquer, of whom Indra is (the partisan).

6. They honor him with animating (hymns), men (honour) him with sacred rites, for Indra is the giver of wealth.

7. Indra is Brahma,[2] Indra is the *Rishi*: Indra is the much-invoked of many, mighty with mighty deeds.

8. He is to be praised, he is to be invoked, he is true, powerful, the doer of many deeds; he, being single, is the overcomer (of his foes).

9. Men who are cognisant (of sacred texts) magnify Indra with pious precepts, with sacred songs, and with prayers.[3]

10. Him (they magnify) who brings before them the spoil, who gives lustre in combats, who overcomes enemies in battle.[4]

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1 Sâyana explains harshumantah as "exulting in, *i.e.*, eager for, war," harshayuktâh sangrâmotsukâh.

2 Indro brahmâ, parivridhah sarvebhyo 'dhikah, "the augmented or vast, more or greater than all," is the explanation of the commentator. [He explains rishi as the beholder of all the A'ryas, sarvasya A'ryajâtasya drashtâ].

3 Tam arkebhis tam sâmabhis tam gâyatrais [c]harshanayah kshitayah. The two last equally imply men, but the scholiast understands the first to be an epithet of the second—the seers or understanders of Mantras, or texts, such as those of the yajush (arka), of the Sáman (sáman), and metrical prayers not chaunted (Gáyatra).

4 Or, "by his weapon,' âyudhena.

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11. May Indra, the fulfiller (of desires), the invoked of many, bear us beyond (the reach of) all our enemies, to welfare,[1] as if by a ship (across the sea).

12. Do thou, Indra, (endow) us with vigour, bestow upon us (wealth, enable us) to go (by the right way), lead us to felicity.

SUKTA V. (XVI.)

THE deity and *Rishi* as before; the metre of the fourteenth verse is *Brihati*, of the fifteenth *Satobrihati*, of the rest *Gáyatri*.

COME: we express, Indra, for thee, the *Sama* drink; drink it: sit down upon this my sacred grass.[2]

2. Let thy long-named horses, Indra, that are yoked by prayers, bring thee hither, and do thou hear our prayers.[3]

3. We *Brahmans*,[4] offerers of *Soma*, bearing the effused juices, invoke with suitable (prayers) thee, the drinker of the *Soma*.[5]

4. Come to us offering the libation, accept our earnest praises; drink, handsome jawed, of the (sacrificial) beverage.

5. I fill thy belly[6] (with the libation): let it spread

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1 Sàyana explains swasti as "happily," kshemena.

2 Sâma Veda I. 191 [I 2. 2. 5. 7; II. 1. 1. 6. 1].

3 *Ibid.* II. 17 [II. 1. 1. 6. 2].

4 *I. e.*, brahmânah, explained in the commentary by bràhmanáh.

5 Sáma Veda II. 18 [II. 1. 1. 6. 3].

6 Kukshyoh, in the dual, for it is said that Indra has two bellies, Indrasya hi dwe udare, according to another text, fill both the bellies of the slayer of Vritra: or it may refer only

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throughout the limbs: take the honied *Soma* with thy tongue.

6. May the sweet-flavoured *Soma* be grateful to thee, who art munificent: (may it be grateful) to thy body, may it be exhilarating to thy heart.

7. May the *Soma*, invested (with milk), approach thee, observant Indra, like a bride[1] (clad in white apparel.)

8. Long-necked, large-bellied, strong-armed Indra, in the exhilaration of the (sacrificial) food, destroyed his enemies.

9. Indra, who by the strength art the lord over all, come to us: slayer of Vritra, subdue our foes.

10. Long be thy goad,[2] wherewith thou bestowest wealth upon the sacrificer offering libations.

11 This *Soma* juice, purified (by filtering) through the sacred grass,[3] is for thee, Indra; come to it; hasten: drink.[4]

12. Renowned for radiance,[5] renowned for adoration, this libation is for thy gratification: destroyer of foes, thou art earnestly invoked.

---

to the right and left side, or the upper and lower portion of the same belly, yadvâ ekasyaiva udarasya savyadakshinabhedena vâ dwitwam.

1 Janir iva, jáyá iva, literally, "like brides." Suklair vastraih samvritàh is the explanation of the comment. The text has only samvritah, coveered, or invested by, as an epithet of Soma payahprabhritibhih, by milk and other ingredients.

2 Or rather "crook;" ankusa is explained by Sàyana as an instrument for drawing towards us things out of reach.

3 Or rather "purified (by being filtered through the cloth called dasàpavitra) over the sacred grass (strewed on the vedi)."

4 Sâma Veda I. 159 [I. 2. 2. 2. 5; II. 1. 2. 5. 1].

5 Sâchigo is not very satisfactorily explained: saktà gàvo yasya, "he whose cattle are strong." Sâchayah may also mean

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13. (Indra), who wast the offspring of Sringavrish,[1] of whom the *Kundapâyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.

14. Lord of dwellings, may the (roof) pillar be strong; may there be vigour of body for the offerers of the libation; may Indra, the drinker of the *Soma*) the destroyer of the numerous cities (of the *Asuras*), ever be the friend of the *Munis*.[2]

15. With head up-lifted like a serpent,[3] adorable,

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according to Sàyana, vyaktâh, "manifest," or prakhyàtàh "famous;" and gàvah may mean rasmayah, rays *i.e.*, "of renowned or manifest brilliance." So the next epithet, sâchipujana, is explained prakhyáta-pujana, "of renowned adoration," or "whose hymns are renowned." Sàma Veda II. 76 [II. 1. 2. 5. 2].

1 Yas te Sringavrisho napât pranapát kundapàyyah would be more naturally rendered, he who was, Sringavrisha, by grandson, thy great-grandson, Kundapàyya; but Sáyana quotes a legend which describes Indra as taking upon himself the pharacter of the son of a Rishi named Singavrish (or Sring vrishan), which is therefore here in the genitive case; napât, he says, mean apatya, offspring generally, and is therefore not incompatible with putra, "son," Sringavrish may also mean the sun, *i. e.*, sringair varshati, he rains with rays;" and na-pát may have its etymological sense, not causing to fall, na pâtayitâ, *i. e.*, he who was the establisher of the sun in heaven, Indra. Again, Kundapâyya, upon the authority of Pânini, 3. 1. 130, means a articular ceremony, in which the Soma is drunk from a vessel called Kunda, and this is said to be te pranipàt, tava rakshitá, "the protector of thee, Indra." The construction is loose, and the explanation not very satisfactory. Sàma Veda II. 77 [II. 1. 2. 5. 3].

2 Sàma Veda I. 275 [I. 3. 2 4. 3].

3 Pridâkusânu is explained pridâkuh sarpah, a serpent; sa iva sànuh samuchchhritah tadvad unnatasiraskah, having the head lifted up in like manner. [Sâyana gives a second meaning

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the recoverer of the tittle, Indra single is superior to multitude: (the worshipper) brings Indra to drink the *Soma* by a rapid seizure,[1] like a loaded horse (by a halter).

SUKTA VI. (XVIII).

THE deities of the eighth stanza are the Aswins, of the ninth Agni, Surya, and Váyu, of the rest the A'dityas; the *Rishi* is as before; the metre is *Ushnih*.

LET a mortal now earnestly solicit at the worship of these Adityas unprecedented riches.

2. The paths of these Adityas are unobstructed and unopposed; may they yield us security and augment our happiness.

3. May Savitri, Bhaga, Varuna, Mitra, and Aryaman bestow upon us that ample felicity which we solicit.

4. Divine Aditi, bringer of safety,[2] beloved of many, come propitiously with the wise and happy divinities.

5. These sons of Aditi know how to drive away (our) enemies: and, doers of great deeds and donors of security, (they know how to extricate us) from sin.

---

of sànu, as sambhajaniya, to be served or propitiated as a snake is, with many gems, mantras, medicaments, etc.; sa yathâ bahubhir manimantraushadhàdibhis samsevyo nâlpair evam Indro 'pi bahubhis stotrádidibhir yatnais sevyah].

1 Sáyana explains grivá as "means of seizing," *i. e.*, a praise.

2 Rather, "whose fostering care is unimpeded."

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6. May Aditi protect our cattle by day, and, free from duplicity,[1] (guard them) by night; may Aditi, by her constant favour preserve us from sin.

7. May the monitress Aditi come to us for our protection by day: may she grant us tranquil felicity, and drive away (our) enemies.[2]

8. May the two divine physicians, the Aswins, grant us health: may they drive away from hence iniquity: (may they drive) away our foes.

9. May Agni with his fires grant us happiness: may the sun beam upon us felicity: may the unoffending wind blow us happiness: (may they all drive) away our foes.

10. Adityas, remove (from us) disease, enemies, malignity; keep us afar from sin.[3]

11. Keep afar from us, Adityas, malignity, ill-will; do you who are all-wise keep afar those whe hate us.

12. Grant freely to us, generous Adityas, that happiness which liberates even the offending (worshipper(from sin.

13. May that man who, from his diabolical nature, seeks to do us evil—may he, injuring himself by his own devices, incur that evil.

14. May iniquity pervade that calumniating and hostile mortal who wishes to do us harm, and is treacherous towards us.[4]

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1 Adwayâh is explained as Kapatarahitâ.

2 Sáma Veda I. 102 [I. 2. 1. 1. 6].

3 *Ibid.* I. 397 [I. 5. 1. 1. 7].

4 Dwayu, double—he who professes kindness to our face and maligns us behind our back; pratyakshakrito hitam vadati parokshakritas tu ahitam.

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15. Deities, you are (propitious) to sincere worshippers), you know, Vasus, the hearts of men, and distinguish between the single and double minded.

16. We solicit the happiness of the mountains and of the waters; Heaven and Earth, remove sin far from us.

17. Convey us, Vasus, in your vessel, with auspicious felicity, beyond all calamities.

18. Radiant Adityas, grant to our sons and grandsons to enjoy long life.[1]

19. The duly-presented sacrifice is ready for you, Adityas; grant us, therefore, happiness: may we ever abide in near relationship with you.

20. We solicit of the divine protector of the Maruts, of the Aswins, of Mitra, and of Varuna, a spacious dwelling for our welfare.

21. Mitra, Aryaman, Varuna, and Maruts, grant us a secure, excellent, and well-peopled dwelling, a threefold shelter.[2]

22. Since, Adityas, we mortals are of kin to death, do you benevolently (exert yourselves to) prolong our lives.

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1 Sáma Veda I. 395 [I. 5. 1. 1. 5].

2 Trivarutham, a guard against heat, cold, and wet; or it may mean, according to the scholiast, tribhumikam, "three-storied" Sáyana, therefore, do not believe that the Hindus of the Vaidik period lived in hovels.

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SUKTA VII. (XIX.)

THE deity is Agni, except in the thirty-fourth and thirty-fifth verses, in which it is the A'dityas, and the thirty-aixth and thirty-seventh, in which it is the liberality of *Raja* Trasadasyu; the *Rishi* is *Sobhari*. The metre varies: that of the twenty-seventh verse is *Viráj* of two lines, of the thirty-fourth *Ushnih*, of the thirty-fifth *Satobrihatí*, of the thirty-sixth *Kakubh*, of the thirty-seventh *Pankti*; of the rest the metre of the odd verses is *Kakubh*, of the even *Satobrihati*.

GLORIFY (Agni), the leader of all (sacred rites): the priests approach the divine lord, (and through him) convey the oblation of the gods.[1]

2. Praise, pious Sobhari, at the sacrifice this ancient Agni, who is the giver of opulence, the wonderfully luminous, the regulator of this rite, at which the *Soma* is presented.[2]

3. We adore thee, the most adorable deity,, the invoker of the gods, the immortal, the perfecter of this sacrifice;[3]

4. Agni, the great grandson of (sacrificial food the possessor of opulence, the illumer, the shedder of excellent light: may he obtain for us by sacrifice the happiness in heaven (that is the gift) of Mitra of Varuna, of the waters.[4]

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1 Sáma Veda I. 109 [I. 2. 1. 2. 3; II. 8. 2. 11. 1].

2 Sâma Veda II. 8. 2. 11. 2.

3 *Ibid.* I. 311. II. 763. [I. 2. 1. 2. 6; II. 6. 2. 13. 1]. Sâyana explains it "we adore thee, the most adorable, the deity among deities the invoker," etc.]

4 Sâma Veda II. 764 [II. 6. 2. 13 2]. But it reads apâm napâtam, instead of urjo napâtam, as in our text—from burnt-offerings the rains are generated; from them, timber; from timber, fire.

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5. The man who has presented (worship) to Agnî with fuel, with burnt offerings, with the *Veda*,[1] with (sacrificial food, and is deligent in pious rites;

6. Of him assuredly the rapid horses rush (on the foe): his is most brilliant glory: him no evil, whether the work of the gods or of men, ever assails.

7. Son of strength, lord of (sacrificial) food, may we be favoured with thy various fires; do thou, (Agni), endowed with energy,[2] be well disposed towards us!

8. Agni, when honoured like a guest, is gracious to his praisers; he is to be recognised as a chariot (bringing the fruit of the worship): in thee verily the virtous are confiding;[3] thou art the *Rája* of riches.

9. Agni, may he who is the offerer of sacrifice obtain his reward:[4] he, auspicious Agni, is worthy of commendation: may he by his pious rites become the giver of wealth.[5]

10. He over whose sacrifice thou presidest prospers having his dwelling filled with male offspring: he is the effecter of his purposes through his horses, through his wise (counsellors), his valiant adherents.

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1 Sâyana explains vedena by vedâdhyayanena, "by studying the Veda." Professor Müller, however, says that it means "a bundle of grass." See Ancient Sanskrit Literature, p. 28, note and p. 205.

2 Sâyana explains suvira by "thou who art worshipped by noble heroes."

3 Or, perhaps, "in these also are excellent protection," twe kshemàso api santi sádhavah.

4 This is Sàyana's explanation of the indeclinable word addhá: so addhà, satyaphalah sa bhavatu. [Sàyana takes the second clause also as optative, "may he indeed be worthy of praise]."

5 This is in the original the same word (sanitâ) as that rendered "effecter of his purposes," in the next verse.

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11. (So is he) in whose dwelling the all-desired and embodied Agni receives praise and food, and conveys oblations to the all-pervading deities.

12. Son of strength, giver of dwellings, place the prayer of the devout intelligent worshipper, who is most prompt in offerings, below the gods and above mortals.[1]

13. He who propitiates the powerful and quick-radiant Agni with offerings of oblations, with reverential adorations, and with praise, (is prosperous).

14. The mortal who propitiates Aditi[2] with his (Agni's) many forms by blazing fuel, prospering through his pious rites, shall surpass all men in renown as (if he had crossed over) the waters.

15. Bestow upon us, Agni, that power which may overcome any cannibal entering) into our abode, the wrath of any malignant (being).

16. Protected by Indra, well knowing the path that through thy power, (Agni), we should follow, we adore that radianc) of thine, by which Varuna, Mitra Aryaman the Násatyas, and Bhaga shine.

17. Those verily, Agni, are of approved piety who as thy worshippers, sagacious deity, have established thee as the contemplator of men, the performer of good work.

18. Auspicious (Agni), they have set up the altar, have presented the oblations, have expressed the libation on a (fortunate) day; they have won by their efforts

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1 "Spread it throughout the sky" is the scholiast's explanation of avo-devam upari-martyam, sarvam nabhah-pradesam vyâpaya.

2 Sáyana takes Aditim as an epituet of Agni, *i. e.*, akhandaniyam, "the insuperable." His many forms are the gàrhapatya etc.

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infinite wealth who have placed their affection upon thee.

19. May Agni, to whom burnt-offerings have been made, be propitious to us: auspicious (Agni), may thy gifts be blessings, may the sacrifice (we offer) be beneficial, may our praises yield us happiness.[1]

20. Give us that resolute mind in conflict by which thou conquerest in combats; humble the many firm resolves of our foes: may we propitiate thee by our sacrifices.[2]

21. I worship Agni, who has been established by Manu with praise, whom the gods have appointed their royal messenger, who is the most adorable, the bearer of oblations.

22. Offer (sacrificial) food to that bright-shining, ever-youthful royal Agni, who, (when gratified) by sincere praise, and worshipped with oblations, bestows excellent male offspring.

23. When Agni, worshipped with oblations sends his voice upwards and downwards, as the sun disperses his rays, (we praise him).

24. The divine (Agni), established by Manu, the offerer of the sacrifice, the invoker (of the gods), the divine, the immortal, who conveys the oblations in his fragrant mouth, bestows (upon his adorers) desirable (riches.)

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1 Sáma Veda I. 111. II. 909 [I. 2. 1. 2. 5; II. 7. 2. 10. 1]; Yajur Veda. 15. 38.

2 Vritraturye, "in conflict;" Sáyana says, sangrâme, Mahidhara, Yajur 15. 39, explains it pâpanáśáya, "for the extirpation of sin." As for ava sthirá tanuhi, Mahidhara takes greater license, and renders the phrase, "make the strong bows without bowstrings," sthirâni dhanunshi jyárahitáni kuru.

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25. Agni, son of strength, shining with friendly radiance, and worshipped with oblations, may I, who, although mortal, am as thou art, become immortal.[1]

26. May I not be accused, Vasu, of calumniating thee, nor, gracious (Agni), of sinfulness (against thee);[2] let not (the priest) the reciter of my praises be dull of intellect or ill disposed; (may he not err), Agni, through wickedness.

27. Cherished by us as a son by a father, let him (Agni) in our dwelling convey promptly our oblation to the gods.

28. Agni, granter of dwellings, may I, who am mortal, ever enjoy pleasure through thy proximate protections.

29. May I propitiate thee, Agni, by worshipping thee, by the gifts presented to thee, by thy praises: verily, Vasu, they have called thee the benevolent-minded:[3] delight, Agni, to give me wealth.

30. He, Agni, whose friendship thou acceptest, prospers through thy favours, granting male progeny and ample food.[4]

31. Sprinkled, (Agni, with the libation), the dripping (juices), car-borne, agreeable, offered in due season, resplendent have been presented to thee:

---

1 agreeably to the text, ye yathá yathopásate te tad eva bhavanti, "as men worship, such they become." [Or, perhaps, the latter part should be, "May I, although a mortal, become as thou, immortal]."

2 Rather, "Let me not abuse thee by calumny or wickedness," na twâ râsiyâbhisastye na pàpatwàya.

3 Sàyana explains it, "they (the pious sages) call thee my protector," mama stotur rakshakam twâm eva brahmavàdinah kathayanti.

4 Sàma Veda I. 108. II. 1172 [I. 2. 1. 2. 2; II. 9. 2. 2. 1].

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thou art the beloved of the mighty dawns; thou reignest over the things of night.[1]

32. We, the Sobharis, have come to the thousand-rayed, the sincerely worshipped, the universal sovereign, the ally of Trasadasyu, for his protection.

33. Agni, on whom thy other fires are dependent, like branches (on the stem of the tree), may I among men, magnifying thy powers, become possessed, like (other) votaries, of (abundant) food.

34. Benevolent and generous Adityas, amidst all the offerers of oblations, the man whom you conduct to the limit (of his undertakings obtains his reward).[2]

35. Royal (Adityas), overcomers of (hostile) men, (ye subdue) any one harassing those (who are engaged in sacred rites): and may we, Varuna, Mitra, and Aryaman, be the conveyers of the sacrifice (addressed) to you.

36. The magnificent lord, the protector of the virtuous, Trasadasyu, the son of Purukutsa, has given me five hundred brides.

37. The affluent Syava, the lord of kine, has given to me upon the banks of the Suvâstu a present of seventy-three (cows).[3]

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1 *Ibid.* II. 1173 [II. 9. 2. 2. 2]. Sâyana explains rájasi, "thou shinest amidst," or "thou illuminest]."

2 The text has only yam nayatha páram, "whom you lead to the opposite bank." The scholiast supplies the rest.

3 The printed edition has no comment upon this stanza. The MSS. are imperfect, especially as regards the first half line, uta me prayiyor vayıyoh. [Durga, in his comment on the Nirukta, explains the verse as follows, "Moreover, on the banks of the Suvâstu (he has given) to me (plenty) of beasts of burden and garments; he, the affluent leader and lord of thrice seventy

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SUKTA VIII. (XX.)

THE deities are the Maruts; the *Rishi* is Sobhari; the odd verses are in the *Kakubh* metre, the even in *Satobrihati*.

FAR-travelling (winds), alike wrathful, come hither, harm us not: benders of the solid (mountains), withdraw not from us.

2. Mighty sons of Rudra, Maruts, come with brilliant, strong-wheeled (chariots): desired of many, well disposed to SOBHARI, come to-day to our sacrifice with (abundant) food.

3. We know the great strength of the active sons of Rudra, the Maruts, the shedders of the diffusive rain.[1]

4. They fall upon the islands: the firm-set (trees) are with difficulty sustained; they agitate both heaven and earth; they urge on the waters, bright weaponed, far-shining, whatever (you approach) you cause to tremble.[2]

5. At your coming the unprecipitated mountains and trees resound; the earth shakes at your passage.

6. (Alarmed) at your violence, Maruts, the heaven seeks to rise higher, abandoning the firmament, where

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noble dark-coloured (cows has given them to me)." He explains prayiyu by dhanam aswàdi; vayiyu by vastrâdi; bhuvadvasuh by bhâvayitá vasunàm prasastah; and syàvah by syàmavarnà nâm, scil. gavám.

1 Vishnor eshasya milhushám is explained vyàptasya eshaniyasya vrishtyudakasya sektrinám.

2 Sàyana seems to explain this verse, "The islands fall asunder, the firmest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them."

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(you) the strong-armed leaders (of rites) display the ornaments of (your) persons.

7. The radiant, strong, rain-shedding, undisguised leaders of rites display their great glory when accepting the (sacrificial) food.

8. The voice[1] (the Maruts) blends with the songs of the Sobharis in the receptacle of their golden chariot: may the mighty well-born Maruts, the offspring of the (brindled) cow, (be gracious) to us in regard of food, enjoyment, and kindness.

9. Sprinklers of the libation, present the offerings to the rain-bestowing, swift-passing company of the Maruts.

10. Maruts, leaders (of rites), come like swift flying birds in your rain-shedding, strong-horsed chariot, whose wheels bestow showers, to partake of our oblations.

11. Their decoration is the same; gold (necklaces) shine (on their breasts), lances gleam upon their shoulders.

12. Fierce, vigorous, strong-armed, they need not exert (the energy of their) persons:[2] bows and arrows are ready in your chariots; the glory (of conquest) over (hostile) armies is yours.

13. One illustrious name is given to them all, as widely diffused as water, for the gratification (of their worshippers), like invigorating paternal food.[3]

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1 Sâyana explains vâna as "the lute," vinâ.

2 Or rather "they need not exert themselves to defend their persons," nakisht anushu yetire.

3 Vayo na pitryam sahah. The latter is explained prasahanasilam, but the exact purport is not very obvious; apparently, it is intended to say that the worshippers may rely upon it.

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14. Praise them, praise the Maruts, for we are (dependent) upon those agitators (of all things) as a menial is upon his lords; therefore are their donations (characterised) by munificence; such are their (gifts).

15. Fortunate was he, Maruts, who, in former days, was secure in your protection, as is he who now enjoys them.

16. The sacrificer, to partake of whose oblations you approach, leaders of rites, enjoys, agitators of all things, the felicity you bestow, together with abundant viands and the gift of strength.

17. May this (our praise) take effect, so that the ever-youthful sons of Rudra, creators of the cloud, (coming) from heaven, may be pleased with us.

18. Youthful (Maruts), approaching us with benevolent hearts, grant prosperity to those liberal men who worship you, who zealously propitiate you, the showerers of rain, with oblations.

19. Praise Sobhari, (and attract hither) by a new song the youthful purifying showerers, as (a ploughmen) repeatedly drags his oxen.[1]

20. Propitiate with praise the Maruts, the senders of rain, the givers of pleasure, the liberal bestowers of food;[2] who are ever victorious in combats, and like a boxer who has been challenged over his challengers.

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1 Sâyana says, "as a ploughman repeatedly drawing the furrows (praises or addresses) of his oxen."

2 Or, "the most illustrious," susravastamân.—Sâyana explains the latter clause, "who are ever victorious in combats and ever challengers, like a challenge-worthy boxer."

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21. Maruts, who are of like wrath, offspring of the maternal cow (*Prisni*), related by a common origin, they severally spread through the quarters of the horizon.[1]

22. Maruts, dancing (through the air), decorated with golden breast-plates, the mortal (who worships you) attains your brotherhood; speak favourably to us, for your affinity is ever (made known) at the regulated (sacrifice).

23. Generous friends, Maruts, swift gliding (through the air), bring to us (the boon) of the medicaments that belong to your company.

24. With those auspicious protections with which you have guarded the ocean, with which you have destroyed (your enemies), with which you provided the well (for Gotama), do you, who are the source of happiness, the unconquerable by your adversaries,[2] bestow happiness upon us.

25. Whatever medicament there may be in the *Sindhu*, in the *Asikni*, in the oceans, in the mountains, Maruts, who are gratified by sacrifice,—

26. Do you, beholding every sort, collect them for (the good of) our bodies, and instruct us in their (uses) let the cure of sickness (be the portion, Maruts, of him amongst us who for his wickedness is sick; re-establish his enfeebled (frame).[3]

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1 Sáma Veda I. 404 [I. 5. 1. 6]. [Or rather, "O Maruts, alike in energy, your kindred, the cows, severally lick up the quarters of the horizon." Benfey understands by gâvah the sun's rays].

2 Sâyana explains asachadwishah as satrurahitâh, "destitute of enemies."—For Gotama, see vol. i. p. 221.

3 The Suktas of this Adhyâya are, for the most part, simple. This last has exceptions.

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SECOND ADHYAYA.

SUKTA I. (XXI.)

THE deity is Indra except in the last two verses where it is Chitra. The *Rishi* is Shobhari of Kanwa family. The odd verses are in Kakubh. The even *Satobrihati*.

INDRA without a preceding[1] second (we) worship thee, seeking thy protection, (and) invoke thee (fighting like) many in battle, like (men in distress calling for help from) some stout (persons).

2. We approach, Indra, thee for protection at (our) sacred (Yajna) rites. Come to us, you of everlasting youth, terrible and determined. Thy friends, we, Indra, look up to thee as our kind protection.[2]

3. Master of horses, cattle and corn field, these drinks (for thee). Come lord of the Soma, drink the sparkling Soma libation.

4. Wise Indra, let us without kin[3] live with thee having abundant kinsmen. Come, spring (of blessing), in glory to drink the Soma.

5. Flocking like birds around the thirlling Soma libation, causing to obtain heaven, tempered with curds, we extoll thee oftentimes.

6. We worship thee with this prayer, why shouldst thou so oft (pause to) consider (the granting of our requests). Lord of horses, grant our prayers. Our sacrifices invoke thee). Thou art the giver, we the (supplicants).

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1 Apurva is explained as having no purva *i. e.*, preceding second.

2 *Vide* Sâma Veda II. 59 (II. ii. 22. 2.)

3 (Viprasah) is by some referred to Indra, which apparently is contradiction of the subsequent passage.

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7. We are just now (supplicants) for thy protection, Indra, lord of the thunderbolt. We know not in the past any mightier than yourself.

8. We recognize, valiant, thy kindness (and prosperity) through thee to be obtained, and pray for them, of thee, thunderer. Bestower of houses, Indra, of beautiful mouth, support us with plenty and with cattle.

9. Ye friends, I worship for your safety, Indra, who in the past gave us all this riches (wealth..[1]

10. All worship Indra, the master of yellow coloured horses, the protector of the good and vanquisher of (their enemies) who delight (in obeying his commands. May Maghavan grant us, his worshippers, hundreds of horses and cattle.

11. (Thou) spring (of all blessings), having thee as our ally, we defy any challenging us in a fight (in defending) a man having herds of cattle.[2]

12. Indra, worshipped by many, may we vanquish those fighting against us. May we keep back the evil-minded. May we, with the help of the master (of rites), destroy Vritra. May we flourish, support us in our sacred works.

13. Indra, thou art from birth brotherless and ever without an enemy. Thou seekest to show relationship only by war (*i.e.*, it is only by fighting that thou art the friend of thy worshippers.

14. Thou knowest not any friendship for the rich: thou art vexed with those elated with wine. Thou (by

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1 Sama Veda i. 400 (1. 5. 122).
2 Sama Veda 1. 5. 1. 2. 5.

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the sacrifice) instituted, removest miserliness (of thy worshippers), thou art worshipped as a father.[1]

15. Let not us who are thine, Indra, be desolate as those that are ignorant of the friendship of such as thou art.[2] Let us sit together when the Soma drink is effused.

16. Indra, bestower of cattle, may we never cease (to get) thy wealth. May we never have to get it (from any other than) thee. Do thou, the lord, bestow on us everlasting (wealth). (Nothing) can stop thy bounty.

17. It is Indra, who has conferred so much wealth on the offerer (of oblation). Is the treasure (from) the auspicious from Saraswati, or is it you, Chitra.

18. Surely the Chitra Raja, giving his thousands and tens of thousands, has over-flooded those other petty princes, ruling (principalities) on the Saraswati, like Prajanya with rain.

SUKTA II. (XXII.)

THE deities are the Aswins. The *Rishi* is Shobhari. The metre in the first, third, fifth and seventh verses is Brihati, of the second fourth and sixth, Satobrihati ; of the eighth *Anustubh*, of the ninth and tenth Jyotis. Then come 4 Kukubh Prajathas.

I INVOKE to-day advancing on the way to war[3] for our protection that bright chariot which adorable Aswins mounted for Suryya.

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1 Professor Muller translates the whole verses as :—Thou never findest a rich man to be thy friend ; wine swiller despise then but when thou thunderest, when thou gatherest (the clouds), then thou art called like a father.

2 Wilson translates this part as "Let us not, like fools, Indra, be regardless of the friendship of those such as thou art.

3 Rudravarttani, means having a path which causes weeping in battle or whose path are praised.—H. H. Wilson.

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2. Celebrate, Shobhari, with praises (that chariot), the benefactor of the former, rightly worshipped by many, coveted protector of the van guards in battle, sustainer of all, driver of enemies, and free from evil.

3. This time we rouse by our worship the divine Aswins, suppressor of enemies, to come down to the dwellings of us, the offerers (of sacrifices) for our protection.

4. One of the wheels of your car moves in the direction of heaven, the other, determiner of all actions, moves with you. May your bounty, lords of rain, come down to us, like a cow (hurrying to her calf.)

5. Your renowned chariot, that is three-seated[1] and laid out with gold, beautifies heaven and earth, come with it Násatyas.

6. Giving Manu, the old (rain) from the sky, You enabled him to cultivate (the soil) with the plough, and reap barley.[2] We, therefore, Aswins, lords of rain, celebrate you with eulogies.

7. Possessor of vast amount of food step down to us through the paths of Yajna (sacrifice), the paths through which you came to Trikshi, the son of Srasudsyu to enrich him with large amount of wealth.

8. Master (of rites) with showers abundant this Soma has been with stones pressed out for you (to drink), come down to the house of the offerer to drink it.

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1 Sàyana explains trivandhura as having three seats and having two poles and a bar between them for fastening the harness.

2 The text has Yavam Vrikena Karshathah "you till with the plough barley."

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9. Aswins, bestowers of desired wealth, ascend thy golden chariot, which is the store-house of munitions of war, and bring us nourishing food.[1]

10. With that protection with which you have protected Pakthá, and Adhriju and propitiated (the king) Babhru (with the potion of Soma), come quickly to us, O Asvins, and administer medicine unto the sick.

11. At the time, when hurrying to pious acts,[2] devout, we invoke you two, swiftly going to battle, at the dawn of day.

12. Come then, O Showerers, to my manifold, all-blessing invocation, with those protections, with which, leaders (of rites), you, who, propitiated (by oblations), lavish (in your gifts), and the discomfiters (of foes), give increase to the wealth, come hither with such protections.

13. I invoke the Asvins, glorifying them at dawn: we solicit them with oblations.

14. We worship those lords of water, leaders on the war-path, in the evening, at dawn, and at mid-night; therefore, abandon us not, O Rudras, who are rich in food, hereafter, to a mortal adversary.

15. Adorable Asvins, at early morn, bring in your chariot happiness to me, soliciting happiness. I, Sobhori, invoke you as my father did of yore.

16. Swift as thought, the showerers of wished for objects, levellers of the proud, bestowers of enjoyment

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1 Pivorih, according to Sâyana pávayitrini, Sthulâni Vâ (anánni) purifying or nutritious food.

2 Yad Adhrigâvo Adhrigu havâmahe, Sâyana explains the first Karmashu tvaramánáh, hastening to acts of piety or worship, the second is explained, Satrubadhârtham Samgrâme tvaraṇá gachchantau, swift-going to battle for the destruction of foes.

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to many, Asvins, be ever near unto us, for our safety with prompt and various protections.

17. Fine featured Asvins, leaders of sacrificial rites, deep drinkers of Soma, come to our dwelling and abounding with horses, cattle and gold.

18. May we obtain from you wealth, bestowed without solicitation, consisting of most commendable strength such as every one covets, and which is unassailable by foes. May we, on your coming hither, obtain from you, who are rich in food, all (wished for) good things.

SUKTA III. (XXIII.)

THE deity is Agni, the *Rishi* is Visvamanas, the son of Vyasva, the metre is *Ushnih.*

ADORE him who assails[1] our foes (in battle), worship Játa-Vedas, unobstructedly radiant, who is the diffuser of smoke.

2. All-surveying Visvamanas commend with praise that Agni, who gives chariots to the unenvious worshipper.

3. The resister of foes, fit to be glorified with hymns, Agni arrests (undigests in the stomach) the food and Soma juice, as well as the wealth of those who, he knows by his precise knowledge (do not give their wealth to the gods).

4. The immortal effulgence rises out of the radiant Agni, bright with pain-dealing teeth, to whom the worshippers resort with oblations.

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1 Prativyam—Satrushu prati-gamana—Sitam Agnim, who has the habit of going against (over) foes.

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5. Rise with thy heavenly flame: worshipful Agni, the mighty brilliance illumning thy front, and being glorified by hymns of worshippers.

6. Proceed, Agni, giving oblations after oblations to the gods, for thou art their messenger and carry their oblations.

7. I invoke for you (worshipper), Agni, the original ministrant of sacrifices. I adore him with this hymn, I propitiate him (for you).

8. Worship him of wonderful achievements, who, gladdend by oblations, is present like a friend, and whom the priests, by their offerings according to their might, make propitious unto the worshipper.

9. At the place of offerings, adore, O ye pious worshippers, with praise, him, who is gladdened by worship, the completer of the sacrificial rite.

10. Let our sacrificers, ready with their implements, appear before the chief of Angirasas, the most reputed offerer of oblations amongst men.

11. Decayless Agni, these thy vast blazing flames are vigorous as horses.

12. Do thou, who are the chief giver of food, give us riches, comprising of male progeny, defend us, in battle, with our sons and grandsons.

13. When Agni, the lord of men, is made known by sacrifice and stays well pleased in the house of a man, he verily guards it against all evil.

14. Agni, Hero and lord of mortals, hearing this my praise, burn the guileful Rákshasas by thy flames.

15. No mortal man shall by artifice have power on him, who causes offerings to be presented to Agni by the priests.

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16. Desirous of protecting the showerer of rain, the Vyasva has gratified thee, the bestower of all wished for objects. Accordingly, we kindle thee for the acquirement of ample riches.

17. Usanas, the son of Kavi, has estahlished thee, Játavedas, as the ministrant priest, thee as the offerer of sacrifice. on behalf of Manu.

18. The gods, consentient, have made thee their messenger. Divine Agni, who art the foremost of the gods, mayest thou speedily become worthy of the sacrifice.

19. The pious man has appointed this mighty, deathless, purifying, dark-moving Agni, his messenger.

20. Let us with raised-hands invoke Agni, the radiant, effulgent, undecaying and ancient, whom men should adore.

21. The man, who by offerers of oblations makes offerings to Agni, receives ample nourishment, consisting of male offspring and fame.

22. The ladle, full of oblation, proceeds with hymns, and salutations at sacrifices to the primordial Agni, the first of the gods, the knower of all existing things.

23. Let us, like Vyasva, glorify the radiant Agni with these excellent and pious hymns.

24. Rishi, son of Vyasva, adore with hymns like Sthuryayupa, the far spreading Domestic Agni.

25. Pious men adore for protection, Agni, the guest of men, the offspring of trees.

26. Set down, Agni, on the sacred grass. in the front of all those diligant worshippers, drawn forth by their piety to accept the oblations of men.

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27. Give us, Agni, many desirable things, give us riches coveted by many, comprising of vigour, progeny and fame.

28. Agni, coveted by all, the humiliater of foes, the youngest of the gods, ever confer riches on him who is constant and enjoys tranquility by thy favour.

29. Verily thou art a liberal benefactor, Agni, confer upon us food and cattle and the gift of abundant wealth.

30. Thou art renowned, Agni, bring hither the truthful, the vigorous, the effulgent divinities Mitra and Varuna.

SUKTA IV. (XXIV.)

THE deity is Indra, except in the last triplet, which celebrates munificence of Raja Varu, the son of Sushâman, the *Rishi* is Vaiyyasva or the son of Vyasra; the metre is Ushnih, except in the last verse which is *Anushtubh*.

FRIENDS, let us earnestly address our prayer to Indra who wields the thunderbolt, for you I adore the chief leader of hosts, the determined destroyer of enemies.

2. Famous thou art for thy strength, through slaying Vritra thou art known as Vitrahan, thou surpassest, hero, the wealthy in the donation of thy riches.

3. Adored by us, confer upon us wonderfully varied riches; thou, the lord of steeds, who, at the issue of thy (weapons), routest them enemies, are the donor of wealth.

4. Burst open to thy worshippers, Indra, the highly prized wealth, glorified by us, thou, who art resolute b ring us wealth) with a determined (mind).

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5. Lord of horses, in the recovery of the cattle thy adversaries resist not thy left hand nor right, they resist thee not.

6. I approach thee, thunderer, with hymns, as a cowherd goes to the pasture ground with his cows, gratify the desire, satisfy the mind of thy hymniser.

7. Dreadful destroyer of Vritra, Bringer of wealth (to thy votaries), subduer of enemies preside over all the offerings of mine Visvamanas, with a friendly temperament.

8. May we, here, destroyer of Vritra, invoked by many, obtain this thy new wealth, which every one doth covet and which produces happiness.

9. As, thy strength is irresistible, Indra, the prime mover[1] of all (created things) and beings, the invoked of many, so thy munificence to the donor can not be impeded.

10. The supremely adored one, the foremost leader of men, invigorate (thyself with the Soma juice) for the conquest of great opulence; consume, Maghavan, the strongholds (of the Asuras) for the rich spoil.

11. Wielder of the thunder-bolt, we have formerly addressed our solicitations to gods other than thee; give us, Maghavan, a share in thy spoil and defend it for our use with (thy) protection.

12. Verily, Impeller of mortal beings, who art to be adored by laudations, I resort to no other than thee for my sustenance, opulence, fame and strength.

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1 The text has Nrita, voc of Nrita, Sayana explains it by *Sarvasya Antaryámitayá* nartayitah, the mover of all for his running through all.

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13. Effuse[1] the Soma Juice (for the drinking) of Indra, let him drink the Soma beverage, he by his prowess sends to his worshippers abundant wealth with food.[2]

14. Let me invoke the lord of steeds, who blends his prowess (with the Maruts ; now listen to the words of the son of Vyasva, plauding thy exploits.

15. No one, Indra, has ever been born stronger than thee; no one (surpassing thee) in wealth, no one (more powerful) in protection, no one (more entitled) to laudation.

16. Pour out, priest, the most exhilarating potion of the sweet Soma) beverage, for he, the ever-mighty hero, is alone worthy of praise.

17. Indra, ruler of horses, no one excels thee, in ancient laudation, either for strength or for renown.

18. Desirous of food, we address our salutations unto your lord of viands, who is to be extolled by (sacrifices) offered by watchful worshippers.

19. Come, associates, let us glorify Indra, the leader worthy of praise, who, unaided overcomes all hostile hosts.

20. Recite pleasant words, sweeter than clarified butter or Soma itself, to the illustrious Indra, who is pleased by laudation, who rejects not praise.

21. Unbounded are whose energies, whose wealth cannot be carried away, whose munificence extends over all like the welkin.

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1 The Sam-Veda I. 386 [2, 4, 2, 5, 6, II. 7, 1, 5, 1] rears Radhamsi Chodayah, for the Radhasa Chadayate of the Rig-Veda.

2 Sayana explains as Svamahattvenaiva annen saha dhanadikam chodayate as translated by us.

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22. Glorify Indra, the unassailable the mighty governor of men, as was done by Vyasva, he, the lord, gives a spacious dwelling-house to the donor of the sacrificial oblation.

23. Praise Indra, praise him verily in this moment, who is the tenth of the pervading[1] (Vital principles), the adorable, the Omniscient, entitled to be glorified by repeated (sacrificial rites).

24. Thou, knowest, wielder of the thunder-bolt, the departure of all beings, as the purifying sun is daily cognisant of the departure (of birds) flying in all directions (from their roost).

25. Indra, of handsomely features, bring to us, the offerers (of the oblation) that (protection) with which to depend him thou hast twice destroyed the foes of Kutsa, reveal the same care for us.

26. Handsome-featured Indra, we addressed thee who art fit to be praised, for our protection, in as much as thou art the disconfiter of all adversaries

27. It is Indra who succours men from the wicked machinations of the evil beings, who enriches the dwellers on the bank of the seven rivers, now hurl, thou who aboundest in wealth, thy weapon at the Dása.

28. Thou Varu,[2] hast distributed unbounded wealth to those who have solicited (riches) on behalf of

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1 The text has only Dashamah, the tenth one. Sayana cites a text from the Taittareya Brahmana; which states that there are nine vital principles in the human body and Indra is the tenth. Nava vai Purushe Pràṇâh manushyeshu Vartamànâ Indras tesham dashamah—Taittareya Bhahmana I. 3, 7, 4, and Taittareya Samhits I, 7, 9.

2 Varu is said to have distributed alms that his father Shshaman might go to heaven.

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Sushâman, so do thou now distribute to the progeny of Vyasva; follow suit, O you blessed, food-possessing Ushas.[1]

29. May the gifts of a prince, disposed[2] to do good to mankind, when offering the Soma oblation, extend to the descendants of Vyasva, yea, and substantial wealth by hundreds and thousands.

30. O thou, who art glorified by those who ask where doth Varu dwell, reply, the mighty prince, the refuge of all, abides on the bank of the Gomati.

SUKTA V. (XXV.)

The deities are Mitra and Varuna, excepting the tenth, eleventh and twelfth stanza, in which they are Vishvedevas, the Rishi is the son of Vyasva, the metre is Ushnih, except in the penultimate stanza, where it is Ushniggarbha.

MITRA and Varuna, performers of good works, distributors of wealth, bringers of opulence to men, well-born of old, offspring of Aditi, observers of vows, (I worship the two).

2. The great and righteous Aditi, the mother of the celestials, gave birth to those two, who are the possessors of opulence, and resplendent with great effulgence (for the destruction of the) Asuras.

3. The great Mitrá and Varuna, the two sovereign gods, the impellers (of all sentient creatures on account of their knowing the minds of all), the observers of

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1 The text has Subhage Vajimikate, Sâyana supplies Ushas on the authority of Saunaka and gives an alternative reading which is paralleled by V. 2 of the sixth Sukta of this Anuvaka.

2 The text has Narya, which is explained by Narahitasyapatyam.

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truth, illumine our sacrificial rite (with your in-born) effulgence.

4. Grandsons of invincible prowess, offspring of energy, doers of good deeds, generous benefactors, they preside over the habitation of food.

5. Confer upon us good gifts, viands, whether celestial or terrestrial, may the water-shedding Rains wait on you.

6. These are they who regard the great deities as the bull contemplates the herd; sovereigns, observant of truth, and propitious to worship.

7. Performers of good deeds, observers of truth, they set down for the office of sovereignty, respectors of compacts, mighty-prowessed, may they acquire vigour.

8. Thoroughly acquainted with the path, beholding before the eyes can behold, existent from time immemorial, presiding over day and night, with their radiance which (illumine both these divisions of time), verily they have been adored (by men).

9. May the divine Aditi who can suffer no discomfiture, may the Násatyas protect us, may we be defended by the swift-coursing Maruts.

10. Generously liberal and unconquerable Maruts, guard over vessels by day and night, so that we may enjoy security through your protection.

11. We, protected by his protection, offer our praise to Vishnu, who injureth not his votaries, dost thou go alone and unaided to battle, make opulence to flow to thy worshippers, hear our prayer in behalf of the celebrator of this sacrifice.

12. We solicit that vast and all-guarding wealth, coveted of all, which Mitra, Varuna and Aryaman hold under their protection.

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13. Yea, may he, who sets flow the waters, the Maruts, the Asvins, Indra, Vishnu, may all these together, the conferers of benefits, preserve that wealth (for our enjoyment.)

14. Those swift-coursing, adorable leaders of men, subdue the haughtiness of any of our enemies whatever, as an impetuous current sweeps away all barriers (before it).

15. This (Marut), the lords of men, contemplates many profound themes; we follow his rites for your sake.

16. We observe the ancient rites of the royal Varuna and the far-famed Mitra, (rites) that are beneficial to the works of our household.

17. It is he Mitra, who has fixed the confines of both earth and heaven with his luminous rays; it is he who has filled the heaven and earth with his majesty.

18. He, the impeller of all creatures and actions (Mitra and Varuna, collectively considered), has raised his radiance in the space of heaven, augmented and worshipped with burnt offerings he is effulgent, like (the divine) Agni.

19. In this spacious sacrificial chamber raise your voice in praise of him who presides over food, born of cattle, who has means enough to give nutritious sustenance.

20. By night and day I adore the splendid white effulgence (of Mitra and Varuna) and both the heaven and earth, do thou Varuna ever lead us to the presence of the bountiful and the magnanimous.

21. We have obtained from the son of Sushaman, the descendant of Ukshan, the discomfiter of foes, an easy-going, silver chariot, yoked with (a pair of horses),

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22. These two are pre-eminently the destroyers of foes among bay horses and of those eager in combat the two strong carriers of men.

23. Through this new laudation (of Mitra and Varuna). I have simultaneously received from that mighty prince, two swift-coursing steeds, worthy of the worshipper of deities.

SUKTA VI. (XXVI.)

The deities are the Asvins but of the last six stanzas the deity is Vâyu. The Rishi, as before, is Visvamanas, the son of Vyasva, the descendant of Angiras, the metre of the first fifteen stanzas and the twenty-second, twenty-third, and twenty-fourth is *Usnih*, that of the sixteenth and three following is *Gâyatri*, as also of the twenty-first and twenty-fifth, that of the twentieth being *Anushtubh*.

INVINCIBLE (Asvins), showerers of blessings, I invoke your chariot amidst the virtuous, who are congregated (here) to celebrate your arrival.

2. Speak thus, O king, Varu, (as) you Nâsatyas, impellers of rain, showerers of benefits, come to Sushâman with your protection to confer upon him great riches, so come to me (for the bestowal thereof).

3. Rich in sustenance, we invoke you, who are eager to obtain sacrificial food, on this occasion at the passing of night (*i.e.*, at dawn) with oblations.

4. Leaders of (sacrificial rites), let your renowned, all-conveying cars come to us, and do you accept the laudation of thy devoted votary for his prosperity.

5. Asvins, rich in showering (benefits), find out the guileful; verily, Rudras, vex your adversaries.

6. Dasras, who are gratified by sacrificial cere-

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monies, whose charming complexion gratifieth all on-lookers, lords of rain, pass with your swift-coursing horses round our entire sacrifice.

7. Come to us, Asvins, with opulence capable of supporting all, for you are opulent, heroic and can suffer no defeat by adversaries.

8. Indra and Nâsatyas, who art most accessible (to worshippers), come to this my sacrificial rite, come gods, to day, with other divinities.

9. Desirous of you, who are the showerers of riches, we invoke you, as did our father Vyasva, come, generous Asvins, hither with auspicious intention.

10. Praise the Asvins, O Rishi, that they may listen to thy repeated invocations and destroy the close-coming enemies as well as the (demon) Panis.

11. Hear, O you who crown all sacrificial rites with success, the invocation of me, the son of Vyasva, and detect this my invocation as zealously devoted to you; and may Varuna, Mitra and Aryaman concurrently grant me opulence.

12. Worshipful conferers of boons, confer upon us a portion of that wealth which is granted by you and which you bring for giving it to the worshipper.

13. The man who is surrounded by sacrifices offered to you, like a woman carrying a second sheet over her ordinary garment, rewarding him, Asvins, you place him in opulence.

14. Graciously disposed towards me, come Asvins, to the dwelling of him who knows (how to prepare for you the most copiously effused libation to be drunk by the leaders of sacred rites.

15. Rich in confering boons (on your votaries), come to our dwelling for the potion to be drunk by

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the leaders of sacred rites, for you complete the sacrifice by praise, ás the death-dealing arrows slays the stag.[1]

16. Asvins, leaders (of sacred rites), among (all other) invocations, may my earnest laudation invoke you as a messenger, may it be pleasing to you.

17. Whether immortal (ones), you rejoice in the water of the welkin or in the habitation of the celebrator of the sacrifice, hear this my invocation.

18. Verily this Sveta-yuvari, the golden channeled stream, is of all streams the especial bearer of the laudation to you.

19. Asvins, pursuing a brilliant course, you became renowned by the silvery river praising you in proper strain, the river that enriches those who live on its banks.[2]

20. Harness the steeds that draw your (celestial car, Vâyu; bring them, Vasu, encouraged to the sacred rite; then drink our Soma libation, come to our daily (sacrificial) potions.

21. We invoke thy protection Vâyu, lord of sacrifice, wonderful son-in-law of Brahmá (Tvashtri.)[3]

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1 The text has Vishadrahava, Sáyana explains it as Teva (Vishadrahá) Yathâ Vyâdho Mrigam Abhilasitam disam pràpayati Tadvat Stutyá Yujvam Avaikalyena Samáptim Prápayathath, as a hunter by an arrow brings the deer to his desired spot, so you by praise bring the sacred rite to termination without making defective any of its parts.

2 The river is alleged to have praised the Asvins, as the Rishi lived on its banks. These banks were golden and accordingly said to enrich those who live near it.

3 Sâyana here explains Trashtri by Brahmâ, Mahidhara, identifies Tvashtri with Aditya (sun). The Wind Vàyu having taken water from Aditya fertilises it as rain and is hence called the son-in-law of the sun.

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22. We, the offerers of the Soma libation, solicit wealth from the regal son-in-law of Tvashtri, may we become opulent.

23. Váyu, make happiness reign in heaven (as thou art the supporter of all celestial luminaries), bear quickly thy well-horsed chariot; do thou, who art mighty, yoke the broad flanked (horses) to the car.

24. We invoke thee, who art of graceful form, extending through thy magnitude thy limbs in all directions, to our religious rites like the Soma-bruising stone.

25. Divine Váyu, foremost of the divinities, exalting in their own mind, give us food and water and so cause our rites to be duly performed.

SUKTA VII. (XXVII.)

THE deities are the Vis'vedevas, Manu the son of Vivasvat, is the Rishi, the metre of the odd verses is *Brihati;* of the even, *Satobrihati.*

AGNI is the ministrant priest at the sacrifice, the stones, the sacred grass are prepared for the sacrificial ceremony, I invoke with the holy verse the Maruts, Brahmanaspati and all the gods for their desirable protection.

2. Approach (Agni) the beast (of our sacrifice)[1] approach Vanaspatin and our sacrificial chamber, be near unto our Soma-bruising stone by day and night. Be ye the protectors, O Visvedevas, the grantors of dwellings, and lords of all riches, of our rites.

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1 The text has *A pasum gasi*—Sâyana explains it as sacrificial beast.

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3. May the ancient, victimless sacrifice handsomely go unto Agni and other divinities. May Adityas and the vow-observing Varuna accompany the Maruts of spreading opulence.

4. May the foe-devouring Visvedevas, the lords of all riches, contribute to the prosperity of Manu; O ye, gods, the lords of all riches, grant us dwellings with your compassionate protection.

5. Assembled and possessed of equal amity may (they) come unto us; O Maruts, O Aditi, the great goddess, take your seats in this our habitation.

6. Maruts, send your favourite horses to this sacrifice come, O Mitra, to accept the sacrificial libation, Indra, Varuna, and Adityas, who speedily resort to battle, sit on the blades of our sacrificial grass.

7. Varuna, we, like Manu, having performed the Soma-bruising rite and kindled the sacrificial fire and having frequently offered sacrificial libations and cut the blades of Kusha grass, invoke thee.

8. Maruts, Vishnu, Asvins, and Pushan come to our sacrifice, invoked by our praise come likewise, O Indra, the foremost of the gods; Hymnisers desirous of Indra, invoke him as the destroyer of Vitra.

9. Strife-less divinities, give us dwelling-houses free from all discomforts, O House-granting gods, may not any one from far or near assail our much coveted habitation.

10. Foe-devouring divinities, you have the fellow-feeling born of belonging to the same race as well as the feeling of friendship, make us fit for prosperity and for the acquisition of great riches.

11. Affluent deities, possessor of all kinds of wealth, presently I, soliciting food, have addressed this hymn

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to you for obtaining the varied and beautiful wealth which is at your disposal.

12. Maruts, to whom beautiful hymns are addressed, when the adorable up-coursing sun from amongst you rises in heaven, bipeds, quadrupeds and birds are led to their respective works.

13. Hymnising him with laudations, we shall invoke the effulgent deity amongst you to protect our rite, we shall invoke the effulgent deity to obtain our coveted things, we shall obtain the effulgent deity for the acquisition of food.

14. Visvedevas, (all) equally wrathful simultaneously proceed to make gifts unto Manu. For this day and other days may they be donors of gifts to our sons.

15. Strifeless deities, we invoke your presence in sacrifice which is the repository of laudations: Mitra Varuna, envy (hostility) can not affect the mortal (man, who render services unto you.

16. He augments his dwelling,[1] who gives (you oblations for obtaining commendable wealth, he increases his progeny through the performance of sacrifice, untouched by envy he thrives (in every way).

17. He acquires wealth without (fighting) battle, he traverses the road on an excellent courser: Aryama) Mitra and Varuna, equally bountiful unto him, concurrently succour him from the evils of life.

18. Make accessable, O Gods, the place which is inaccessable or difficult to traverse through. May this thunder perish without hurting any creature.

19. Gods, fond of oblations, after the sun has risen to day, you have supported the auspicious habitation;

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1 The text has *Pra Sa Kshayam Tirati* which means his House grows in size and prosperity.

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Deities possessed of all riches you have supported it after the sun has gone down, at the dawn of day and at noontide.

20. Impellers (of the universe) in as much as you have given a house to the giver of the oblation inorder to obtain the sacrifice, so, O ye house-giving, all opulent deities, we shall worship you in that auspicious, blissful habitation of yours.

21. Gods, who are possessed of all kinds of wealth, the wealth which has been retained for the use of the all-wise, oblation-giving Manu, at sun rise, noon and eventide.

22. O ye, resplendent gods, we may, like sons of your loins, shall obtain that wealth, capable of supporting many (men): Adityas, we shall, by casting libations of clarified butter in the sacred fire with the aid of that wealth, shall grow enormously wealthy.

SUKTA XXVIII. (XXVIII.)

VISVEDEVAS are the deities of this Sukta, Manu, the son of Vivasvat is the Rishi. The metre of the first three Verses and of the fifth is *Gáyatri* that of the fourth being *Puraushnik*.

MAY the three and thirty gods, who sat on the blades of Kusha grass, behold us and give us two-fold wealth.

2. Marut, Mitra and Aryaman approaching the donor of excellent libation have been invoked with offerings meant for the gods in the company of their far-coursing wives.

3. May they, with their attendants, be our protectors in the front and back of us, to the north of us and below us.

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4. Whatever the gods desire happen to pass, none frustrate the will of the gods, no, not even the non-maker of gifts[1]

5. The seven Maruts have seven kinds of weapon, seven kinds of ornaments and seven kinds of effulgence.

SUKTA XXIX.

VISVEDEVAS are the deities of the Sukta, the Rishi is Kasyapa, the the son of Marichi, or Manu, the son of Vivasvat, the metre is Tripad.

THE yellow coloured, all coursing young and secondless Somadeva (moon,) the leader of nights, manifests his golden ornaments (beams).

2. Among the gods, the resplendent, intelligent Agni, alone attains to his proper place.

3. Tvasta, who resides in the firm and non-moving region among the gods, is holding an iron axe in his hand.

4. (Indra) alone is wielding the thunder bolt in his hand, (and) killing Vritras (impediments to rain).

5. Blissful, pure and violent Rudra, the possessor of mendicaments is wilding a sharp edged weapon in his hand.

6. One (Pushan) protects the way ; like a thief, he is cognisant of wealth.[2]

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1 The text has *Arává Cka wa martyah*, i. e., niggardly non-sacrificing fellow, an Asura (demon) who does not make any gift.

2 Taskara Yathaneva Veda *nidhinàm*. As a thief keeps information of the hidden depositories of wealth, so he is cognisant of all the sources of opulience.

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7. One (Vishnu) is worthy of the laudations of many, he has cast three steps and the gods are delighted thereat.

8. Two (Asvins), like two persons with one woman in a foreign land, they travel on horse back.

9. Two (Mitra and Varuna), who are compeers to each other, are extremely effulgent and are possessors of libations of clarified butter. They build the abodes in the effulgent heaven.

10. Hymners chant the Mahasâma Mantras and thereby make the sun brilliant.

SUKTA XXX.

GOD: there is no infant among you, no nor a child either, all of you are great.

2 Foe-devouring Gods, worthy of Manu's sacrificial rite, you number thirty-three. You have been hymnised in this manner.

3. Succour us (from evils) Protect us And speak sweetly unto us. Gods! make us not deviate from the path which proceeds from Manu.[1] Make us not deviate from the path which stretches far into the distance.

4. Gods and Vaisvanara (fire) you are all here, be located all of you here, grant us far-spreading felicity as well as cows and horses etc.

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1 The text has Pathab Pitrádmánavádadhi—The path chalked out and followed by the patriarch Manu.

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SUKTA XXXI.

SACRIFICE and praise of the person on whose behalf it is celebrated are the deities of the first four Riks ; of the fifth, sixth, seventh, eighth and ninth Riks husband and wife are the deities, and of the tenth to the eighteenth Riks the praise of man and wife is the deity, the Rishi is Manu, the son of Vivasvat, the Metre of the first eight verses and of the eleventh, twelfth, and thirteenth is *Gayatri*, that of the ninth and fourteenth is *Anushtubh*, that of the tenth is Padanichut and that of the fifteenth, sixteenth, seventeenth and eighteenth is Pamkti.

HIM, who celebrates a sacrifice, who celebrates it again, who performs a Soma-brusing sacrifice and cooks the sacrificial porridge and again desires to sing the hymn of Indra.

2. He, who offers unto Indra sacrificial cakes and milk, mixes Soma juice, verily Indra protects him from sin.

3. The effulgent, heaven-sent chariot goes unto (*i.e.* belongs to) him, and he, by that chariot, overcomes all impediments offered by his enemies becomes prosperous.

4. Food with sons and industructable herds of cattle can be obtained every day in the habitation of such a person.

5. Gods, the husband and wife, who with one mind performs, the Soma-bruising sacrifice, purifies the Soma and mixes the Some juice with the mixing implements

6. Obtain enough edibles, go unto the sacrificial rite, in sweet concert and never had to go any where else in search of food.

7. They do not deceive the gods by witholding any thing from them, formerly offered to be given,

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desire they not for the discontinuance of your grace unto them, they serve you with oblations of excellent food.

8. Blest with sons and progeny, and bedecked with ornaments of gold, both of them (*i.e.*, husband and wife) enjoy the fullest term of life.

9. The gods desire for the hymns by this couple, the performers of sacrificial rites, pleasant unto them (gods), they offer to the gods pleasure-giving viands and for immortality[1] they weave woolen and silken clothes and render services unto the gods.

10. We desire for the happiness which the hills and rivers can confer, we solicit the happiness which Vishnu with the gods can offer.

11. The wealth-giving, venerable Pushan, the possessor of the greatest riches, is making his auspicious advent, after his advent may the auspicious way be auspicious unto us.

12. Hymnisers of the Invincible, effulgent Pushan are now being possessed of ample hymns, by dint of devotion are becoming sinless in respect of Adityas.

13. May the paths to sacrifice be as easily accessable as Mitra, Varuna, and Aryaman are beneficially protective unto us.

14. For the acquisition of wealth, O gods, I hymnise the effulgent Agni, the foremost of divinities, with hymns, the man who is your servant, is hymnising Agni, the loved of many, the first auxiliary to the performance of sacrifice.

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1 The text has Amritáya which literally means for obtaining immortality by progeny and living in their sons and sons' sons, and so on, for ever.

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15. The chariot of a god-deserving man easily traverses the difficult path, as a hero speedily cuts his way through the ranks of a hostile army. The celebrator of a sacrifice, desirous of propitiating the minds of gods by hymns, makes an easy conquest of the person without sacrifice.

16. You shall not perish, O you, on whose behalf the sacrifice is celebrated, you shall not perish, O you, who do the Soma-bruising rite, you shall not perish, O you, who are desirous of gods. The celebrator of a sacrifice, who desires to propitiate the minds of gods with hymns, defeats one without sacrifice.

17. The celebrator of a sacrifice, who desire to please the minds of gods with hymns, defeats a person without sacrifice, none can impel him with his acts, he is never separated from his own place, (house), he is never separated from his sons.

18. The celebrator of sacrifice, desirous of propitiating the minds of gods with hymns defeats the person without sacrifice. Strong and beautiful sons are born unto him, wealth consisting of horses becomes his (in this world).

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THIRD ADHYAYA

SUKTA I. (XXXII.)

INDRA is the deity of this Sukta, the *Rishi* is Medhatithi, of the family of Kanva, the metre is *Gáyatri*.

KANVAS, when Indra is intoxicated, you sing by hymns the virtues of the Rijisha Soma.

2. The formidable Indra, by sending down the rains, killed Srivinda, Anarsani, Pipru, Dasa and Ahisava.

3. Indra, rent open the envelop of the big, (dark) cloud, do that heroic exploit.

4. I solicit Indra to listen to your hymns and to protect you (from evil) as men solicit water from a (raining) cloud.

5. Hero, gladdened by hymns, keep open the door of cowsheds and horsesheds for thy votaries like unto the gates of the city of (our) adversaries.

6. Indra, if you feel attached to the Soma-Juice effused by me, or if you are pleased to grant me food, come from far with food to us.

7. We are thy hymnisers Indra, nt to be hymnised, Soma-Drinker, make us glad.

8. Maghavan, propitiated (by our hymns), give us everlasting food, you are possessed of ample wealth.

9. Make us, possessors of horses, cows and gold, may we be possessed of food.

10. Indra, for the protection of the worlds, stretches his arms, and does auspicious deeds for their sustenance, he is invoked by mighty hymns, we invoke him.

11. He who performs many acts in battle and after that kills, he who has destroyed Vritra, has much wealth for his votaries.

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12. May that Sakra fill us with strength. Bountiful is Indra may he guard all our fissures[1] with all protections.

13. Address hymns to Indra, who is the protector of wealth easily accessable and a friend to the celebrator of a Soma-sacrifice.

14. He comes unto his (votaries), he is great, immovable in war, conquerer of food and lord of much wealth, by force.

15. There is no controller of his good deeds; He does not make gifts, none can say such.

16. The debts of Soma-Drinking Votaries as well as those of the performers of Soma-sacrifices are discharged. A man of small substance cannot drink the Soma-Juice.

17. Sing unto Indra, worthy of laudation, address hymns unto Indra, worthy of being hymnised, compose sacred verses in praise of the adorable Indra.

18. Strong and praise-worthy Indra, unsurrounded by enemies, has pierced through hundreds and thousands of enemies; he causes the celebrator of a sacrifice to thrive.

19. Invocable Indra, you walk near the sacrificial libations offered by men, you drink the effused Soma-Juice.

20. Indra, drink this juice of your Soma-plant, purchased in exchange of cows and mixed with water.

21. Come, Indra, discarding the person who wrathfully does the Soma-bruising sacrifice or who does that sacrifice at an improper place, drink this effused Soma-Juice offered by us.

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1 The text has Amtarabharah, literally it means fill up all fissures or interstices. It may also mean guard our weak points.

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22. Indra, you have known (our) prayers, you come from far in three directions,[1] come by passing over the five-fold creatures.[2]

23. As the sun sheds down ltght, thou dost showe ewalth (on thy votaries), as waters combine (accumulate) on a low ground, may my hymns combine with me.

24. Priests[3] cast Soma libations unto the beautiful chined Indra, invoke him for drinking the effused Soma-Juice.

25. He has riven the cloud for rain-water, has cast down the water and has given milk in cows.[4]

26. The most effulgent Indra has killed Vritra, Aurnanabhu and Ahis'u, he has pierced the cloud with cold water.[5]

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1 The text has Ihi tisrah parâvata, Sayana explains it by front, back and sidewise.

2 The text has Ihi pancha Janânati. The five-fold creation, *i.e.* the Gandharvas, the Pitris (manes), the gods, the Asuras and, the Râkshasas. MaxMuller explains Panchajanan by five nations, inhabiting the banks of the five branches of the Indus.

3 *Adhvaryavâh* (Lit) Priests who recite the Rik verses in a vedic Sacrifice.

4 The text has *Pakvam*—(lit) digested. The milk is called Pakkam because it is manufactured out of lymph chyle through a process of organic metabolism (Rasapaka).—Tr.

5 The text has *Himenâvidhyadarvudam*, Sayana explains *Himena* by Hima-barina which may either mean cold water or frost. All the English translators of the Rigveda have adopted Sayan's interpretation. Or, on the other hand, prefer to explain *Himena* by *Himartham* (for the sake of cold water) accounting for the accusative case ending as an instance of *Hetumat Karanam*. According to our interpretation the verse would read as, "he pierced the cloud for cold water."—*Tr.*

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27. Sing in honour of the fierce, cruel, destructive and long abiding Indra the song which has been obtained through the grace of the gods.

28. Intoxicated with Soma-Juice he (Indra) informs the gods of all (the sacrificial acts).

29. Let (his) two golden mamed heroes simultaneously exhilerated (with Soma-wine) carry Indra towards the wholesome sacrificial foods offered in this sacrifice.

30. Indra, adored of many, let (thy) two steeds, hymnised by Priyamedha, carry thee to us for drinking the Soma-Juice.

SUKTA II. (XXXIII.)

THE Rishi is *Medhatithi* of the family of *Kanva*; the Deity is *Indra*; the metre of the first fifteen verses is Brihati that of the next three is *Gayatri*, that of the last verse (nineteenth) being *Anushtup*.

WE have performed a Soma-bringing sacrifice unto thee, like the down-coursing water we shall lie towards thee, on the effusion of the sacred Soma, O Vritra-killer, the hymnisers worship thee.

2. Indra, giver of dwellings, the leader of rites are shouting thy praises as Soma is issuing forth. When bellowing like a bull will Indra come thirsting for Soma to the place (of rites)?

3. Indra, subjugator of enemies give thousands of viands to the sons of Kanva. Far seeing Maghavan Indra we pray for tawny coloured (full ripe) paddy.

4. Drink Soma Medhatithi, and exhilarated with the drink sing to Indra who harnesses horses, helps the issuing of Soma, wielder of thunder and whose chariot is of gold.

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5. Sing to him (Indra) whose right hand is beautiful so is his left hand, who is the Lord, wise performer of various deeds, possesser of vast wealth, who breaks open into many cities and is calm.

6. Punisher of enemies, free, whose protection is invoked in war, who is possessed of abundant wealth, drinker of Soma oft praised, successful in his design (and is like a) milch cow.

7. Of beautiful cheek bone pleased with Soma who demolishes cities with might when Soma issues forth, and he drinks with the priests, who knows him? who gives food?

8. As an elephant while in search of enemies holds back the dews of passion, so does Indra control exhilerations in rites. None can obstruct thee, come to the libation: thou by thy might walkest everywhere.

9. When roused enemies cannot obstruct Indra he is firm (and always) ready equipped for battle, if invoked by his worshipper (Indra) possesser of immense wealth will not go away but come to them.

10. Fierce (Indra) verily thou showerest the desired (benefits) (send down) by unresisted mighty steeds. Thou art known as the showerer of the desired object while far and showerer of the desired object while near.

11. Possesser of wealth abundant thy reins are showerers of the desired object thy whip is the showerer of the desired object, performer of a hundred horse-sacrificing rite, (thou too) art showerer of the desired object.

12. Showerer of the desired object, may the Soma effused out for thee shower the desired object, straight goer give (us wealth; the effused Soma is for thee held in water

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13. Mighty Indra come to the libation of swee. Soma. Instituter of religious deeds, Maghavan hears our worship chants and hymns (though away from us.)

14. Destroyer of Vitra and performer of a hundred horse-sacrificing rite, Lord, may the steeds harnessed in thy chariot wherein thou art seated, bring thee to our rites ignoring the rites of others.

15. Mightiest of the Mighty, accept our praise in this occasion. Thou brilliant like the effulgent Soma, may rites succeed in producing thy exhilaration.

16. The heroic Indra who is our Guide, delights not in punishing you, me or any body else.*

17. Indra has said that uncontrolable is the mind of woman and that her intellect is poor.†

18. The two horses rushing to the libation draw his chariot, and are thus most potent in showering beneficence.

19. Thou of Playoge cast down thy looks, don't look up, put thy feet close, let not thy ankles be seen, for thou hast become a woman from a priest.

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* Sastra Sasana apparently here means "punishing" in contradistinction to "protecting."

† This alludes to the legend which narrates how Asanga, the son of Playoga was changed into a woman.

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SUKTA III. (XXXIV.)

DEITY Indra; Rishi Nipatithi, the descendant of Kanva. But in the last three stanzas the Rishi are Vashrochishas of the race of Angiras. The metre is Anushtubh in the first fifteen Verses, Gayatri in the three last.

INDRA, come with thy horses to the invocations of Kanvas, Indra governs heaven, (partaking) radiant oblation go back to heaven.

2. May the grinding stone send forth Soma with (loud) noise in this rite and by the noise bring Indra hither.

3. As the wolf make a lamb shake with fear so in this rite the grinding stone is shaking the Soma creeper. Thou governor of yonder heaven go back thither (partaking) radiant oblations.

4. The Kanwas invoke thee Indra for food and thy protection thou ruler of yonder heaven so return thither (partaking) of the radiant oblation.

5. As the shower offers (to the wind) (his) first drink so shall I offer to thee the effusing Soma, Ruler of heaven, (partake) of the radiant oblation and return thither.

6. Thou sustainer of the universe, lord of the family of heaven come to us, come for our protection. Ruler of heaven return thither (partaking) the radiant oblation.

7. Wise, protector in thousand ways, granter of immense wealth come to us, Ruler of heaven return (partaking) the radiant libation.

8. May the invoker (Agni) among gods worshipable and by men cherished in their houses invoke thee hither Ruler of heaven. Dost thou return thither (partaking) the radiant libation.

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9. As (the two wings) (bear) the falcon so may thy two steeds sending forth the dews of passion bear thee along. Ruler of heaven return thither (partaking) the radiant libation.

10. Lord, come from every direction we are offering this Soma for thy libation, Ruler of heaven, (partake) this radiant libation and return thither.

11. Come to hear our chaunts and to our delight. Ruler of heaven (partake) the radiant libation and return thither.

12. Possesser of full developed steeds come with thy two (exactly) similar fully developed steeds, Ruler of heaven (partake) the radiant libation and return thither.

13. Come from the mountains, from above the firmament: Ruler of heaven, (partake) the radiant libation and return thither.

14. Hero give us thousand cows and horses: Ruler of heaven (partake) the radiant libation and return thither.

15. Indra grant us our thousands and one desire. Ruler of heaven (partake) the radiant libation and return thither.

16. We are adored with wealth and take like Indra mighty steeds.

17. The steeds shine like the sun while running straight like winds bright coloured, light-footed.

18. After getting) the horses yoked to the chariot with revolving wheels we enter into the midst of the forest.

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SUKTA V. (XXXV.)

DEITIES are the Aswins; Rishi Syavaswa of Atri family. The metre of the first twenty verses is Uporishtajjyotis of the twenty-second and twenty-fourth. Pankti of twenty-third Mahabrihati.

ASWINS, drink Soma with Agni, Indra, Varuna, Vishnu, Adityas, Rudras, and Vasus.

2. Mighty Aswins, drink Soma with the intelligent, with all creation, with heaven, with earth, with mountains, with the Dawn and the Sun.

3. Aswins, drink Soma with the thirty-three gods, partaker in this rite, with Maruts, Vrigus, the Dawn and the Sun.

4. Celestial Aswins, be propitiated with the rite, hear our invocations, accept all our offerings, accept this food with the Dawn and the Sun.

5. Celestial Aswins, do you be pleased with our praise as youths are with maidens accept all the offerings, and accept the food with the Dawn and the Sun.

6. Celestial Aswins, accept our praises, be gratified with the rite and accept the offerings, accept the food with the Dawn and the Sun.

7. Like (the yellow coloured bird) Haridrava[1] plunging into water (on its prey) do you come to the effused Soma, (like also) two buffaloes plunging into water. Do come with the Dawn and the Sun from three directions.

8. Aswins, like two geese, like two travellers, like two buffaloes (running to drink) come down to Soma, come from three directions, with the Dawn and the Sun.

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1 Haridrava is here meant a bird with yellow coloured plumes.

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9. Aswins, like falcons, like buffaloes, come down to Soma, come from three directions with the Dawn and the Sun.

10. Aswins, do drink, be satiated, come give us children, give us wealth, give us strength united with the Dawn and the Sun.

11. Attain victory, protect and praise (your devotees) grant us children, wealth and strength united with the Dawn and the Sun.

12. Aswins, destroy the enemies, come to your friends grant us children, wealth and strength united with the Dawn and the Sun.

13. Aswins come with Mitras, Varunas, and Maruts to the invocation of your devotees, come with the Dawn, the Sun and the Adityas.

14. Aswins, come with the Angiras, Vishnu and Maruts to the invocation of your devotees, come with the Dawn, the Sun and the Adityas.

15. Aswins, come with Rivers, with thunder the showerer of the desired, with Maruts to the invocation of the devotees, come with the Dawn, the Sun and the Adityas.

16. Aswins, do you sanctify (our) praises and actions, do destroy the Rakshasas, do control the Rakshasas, drink Soma (offered by) the devotees with the Dawn and the Sun.

17. Be propitious to the strong, be propitious to men, destroy the Rakshasas, control the Rakshasas, drink Soma of (thy) devotees with the Dawn and the Sun.

18. Be propitious to the kine, be propitious to men, destroy the Rakshasas, control the Rakshasas drink Soma of (thy) devotees with the Dawn and the Sun.

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19. Aswins, humiliator of the pride of enemies; as you listen to the praises of Atri, so do you listen to the select praise of Soma offering Syavaswa, drink Soma in this morning rite with the Dawn and the Sun.

20. Aswins, do you accept the praise of Syavaswa as an ornament, drink Soma in this morning rite with the Dawn and the Sun.

21. Aswins, humiliator of the pride of enemies, take the sacrifices of Soma offering Syavaswas as you do take up the reins. (Drink Soma) effused the previous day with the Dawn and the Sun.

22. Aswins, direct your chariot towards us, do come to the rite, do come to the direction of Soma, drink ambrosia like Soma, seeking protection I invoke you, do you grant wealth to the offerers of sacrifice.

23. Aswins, you are the leader of rites come and drink the Soma offered by me as praises are sung and sacrifice made.

24. Aswins, do you be satiated with the drink of consecrated and offered (Soma), seeking your protection I invoke you, do grant wealth to the devotee.

SUKTA VI. (XXXVI.)

The deity is Indra, Rishi is Nipatithi son of Kanwa, the first six verses are in Sakvari and the seventh in Mahapankti.

SATAKRATU, protector of the effuser of Soma, protector of those laying the sacred kusha grass, drink that portion of the Soma assigned to thee, Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts,

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2. Maghavan, protect thy worshipper with thyself, drink that portion of the Soma assigned to thee, Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts.

3. Maghavan, protect the gods with food (offered at the rites) and thyself with strength, drink that portion of the Soma assigned to thee Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts.

4. The Heaven, the Earth have sprung from thee drink that portion of the Soma assigned to thee, Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts.

5. The horses, the cattle have sprung from thee, drink that portion of the Soma assigned to thee, Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts.

6. Possessor of the thunderbolt, honor the invocation of Atris, drink that portion of the Soma assigned to thee Lord of the righteous, conqueror of forces numerous, controller of waters, leader of Maruts.

7. Listen to the prayers of Syavaswa effusing Soma as thou didst to those of Atri, thou singly didst protect in battle Trasudasyu hearing his invocation.

SUKTA VII. (XXXVII.)

INDRA Deity, Rishi, Nipatithi sons of Kanwa, the metre is of the first verse Atijugati of the rest Mahapankti.

INDRA, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

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2. Terrible Indra, subduer of enemies' forces, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

3. Indra, unseconded ruler of the world, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

4. Indra, thou alone protected these two Lokas (heaven and earth) in their separate existence, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

5. Indra disposer of our prosperity and gain, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

6. Indra, thou art the power of the world, thou undefended (alone) protectest with all thy protections, Lord of rites, thou givest all protections against enemies in battle, protectest the effuser of Soma, unblemished wielder of thunderbolt, destroyer of Vritra, drink Soma (offered) at this mid-day rite.

7. Listen to the invocations of Syavaswa in thy praise as thou didst of the Atris performing sacred rites, unaided didst thou protect in battle Trasadasyu envigorating his strength.

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SUKTA VIII. (XXXVIII.)

DEITIES Agni and Indra, Rishi, son of Kanwa, Metre Gayatrî

IN rites you are the pure (high) priests Agni and Indra hear this (our invocations.)

2. Exterminators (together) mounted in one chariot, unconquerable destroyers of Vritra, Agni and Indra hear this (our invocations).

3. The leaders of rites have with grinding stone effused this Soma for thee, Agni and Indra hear this (our invocations).

4. Together worshipped Lords Indra and Agni accept these offerings come to drink (the Soma) effused for this rite.

5. Be propitiated with the sacrifices which carry away to you the oblations come to this rite Indra and Agni leaders of rites.

6. Be propitiated with this my earnest praises offered in the way of Gyatri. Do come here.

7. Possessing (large) spoils come with the gods to drink Soma in the morning.

8. Indra and Agni, do come to the invocation of the priests of Syavaswa effusing Soma come to drink.

9. Indra and Agni like the Rishis I invoke you (seeking) your protection come to drink Soma.

10. I invoke you Agni, Indra and Saraswati in the way of Gayatri seeking your protection.

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SUKTA IX. (XXXIX.)

[Deity Agni, Rishi, Nabhaka of Kanva Family, Metre Mahapankti.

I WORSHIP thee praiseworthy Agni, invoke him with praises to the rite, may Agni propitiate the gods with our offerings in the rite, the wise Agni moves over both (the worlds) as messenger of gods may our enemies be all perished.

2. Agni (roused in our favour) by our prayers make all assailings of our enemies futile, destroy the enemies of the unstinted, may our enemies of poor intellect vanish away; may our enemies be all destroyed.

3. Agni grants every kind of food prayed for, invoked with sacrifices, Agni grants to the worshipper peace and enjoyments delightful to the senses, he is indispensable in the invocation of the gods, may our enemeies be all destroyed.

4. Agni illustrated for many mighty deeds, invoker of the gods, run to the enemies (leaving around victims, may our enemies be all destroyed.

5. Agni knows the origin of gods; knows the secret of men; Agni disposes wealth; properly invoked with sacrifices, Agni opens the door of wealth; may our enemies be all destroyed.

6. Adorable Agni dwells amongst the gods; dwells amongst the righteous; like the earth nourishing all creation, Agni with pleasure nourishes all deeds; Agni is adorable among gods; may our enemies be all destroyed.

7. Agni worshipped by seven ministers, dwelling in seven rivers (even) dwelling in three worlds, let us go to him Agni for Mandhata killed Daisyus much more than others; may our enemies be all destroyed.

8. Wise Agni dwells in the first three regions, may

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Agni well bedecked wise and intelligent invoke the thirty-three gods and fulfil our prayers; may our enemies be all destroyed.

9. Agni of yore, thou art Lord of wealth among gods and Lord of wealth among men (also); thou art like a bridge, water flows around thee; may our enemies be all destroyed.

SUKTA X. (X.L)

THE Deities are Agni and Indra. Rishi. Nabhaka Metre of the second verse Sakwari of the twelfth Trishtubh of the rest Mahapankti.

INDRA and Agni, Subdue our enemies and give us wealth; we shall with (the help of) wealth subdue enemies as fire does consume a forest helped by wind; may our enemies be all destroyed.

2. Indra and Agni, should not we pray for wealth from you, we must perform rites invoking the mighty Indra the leader amongst the leaders; he comes on his steed sometimes to partake of the sacrifices of the rites and to give us food. May our enemies be all destroyed.

3. The illustrious Indra and Agni do come to the battles, asked by the sages you seeking friendship make public the doings of your worshippers, may our enemies be all destroyed.

4. Worship Indra and Agni like Nabhaka[1] with praises and sacrifices; all the universe exists in Agni and Indra, in their laps the earth and heaven are held; may our enemies be all destroyed.

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1 Nabhaka being the Rishi it may be that illustrious Rishi of the same name is meant or it may be that others are strongly asked to worship like him.

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5. Like Nabhaka Rishi send up your prayer to Indra and Agni, they appeared over the ocean with seven roots and secret gates of whom Indra is by his might the Lord, may our enemies be all destroyed.

6. Indra, cut down the enemies like an aged (gardener) cutting off the twigs of creepers; weaken the strength of the slaves and by thy favor we shall devide the wealth amongst us gathered by the slaves may our enemies be all destroyed.

7. With all these people who are invoking Agni and Indra with praises and sacred fires and with our people we shall be able to conquer our enemies and receive their supplication; may our enemies be all destroyed.

8. With Indra and Agni who from below go up to heaven by means of bright rays the priests are carrying sacrifices for rites for them they liberated the ocean; may our enemies be all destroyed.

9. Indra, possessor of the horse of the name Hari, weilderd of thunderbolt, with many to bear comparison with thee, instigates, possessing many praise worthy let them help our work, may our enemies be all destroyed.

10. Rouse Indra, the distributor (of wealth) with stirring praises. He breaks open by his might the egg of Sushana and subdues the water of heaven may our enemies be all destroyed.

11. Rouse the Lord of rite indestructible, distributor (of wealth) adorable. He comes to the rites breaks open the egg of Sushana by his might and subdues water; may our enemies be all destroyed.

12. Like my fathers like Mandhata like Angiras I have worshipped Indra and Agni with new hymns, help us with three-storied houses and make us possessor of wealth.

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SUKTA XI. (XLI.)

DEITY—Varuna; Rishi—Nabhak; Metre—Mahapankti.

SING in praise of Varuna, seeking wealth and of the highly learned Maruts protecting men by his actions as the cattle, may our enemies be all destroyed.[1]

2. (I praise) Varuna with similar praise, with the praise of my forefathers, with the praise of Nabhak, who springs up by rivers wherein he has seven sisters; may our enemies be all destroyed.

3. Varuna embraces the night, beautiful in appearance and agile in movement, he enshrouds the universe with deeds, all soliciting (his aid) worship him during three daily Sandhyas, may our enemies be all destroyed.

4. He holds up the (four) corners over the world, he is the master, he is the Lord of where we dwell and of heaven, he like a Lord protects our cattle, may our enemies be all destroyed.

5. He is the sustainer of the universe, he knows the hidden names of the rays; he is wise and holds up the action of many wise like heaven; may our enemies be all destroyed.

6. Worship Varuna possessing the three Lokas on whom the wise have relied as on the axle of the wheel of actions, our (enemies) are collecting horses as cattle are collected in the pasture, may our enemies be all destroyed.

7. Varuna spreads over all quarters, he destroys the spreading cities of the enemies, the gods perform deeds before his chariots, may our enemies be all destroyed.

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1 The Commentaries do not much enlighten this obscure passages.

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8. The vast ocean like Varuna disappears and like Sun quickly reappears and mounts to heaven and bestows the four quarters to the people, with radiance he destroys darkness and reaches heaven, may our enemies be all destroyed.

9. Varuna dweller in above, whose white rays spread the three *Lokas*, immoveable is his dwelling place, he is the Lord of the seven oceans; may our enemies be all destroyed.

10. Who makes his rays both white and black whose work displays the earth and the sky above, as sun holds up the heaven so does he the earth in sky, may our enemies be all destroyed.

SUKTA XII. (XLII.)

Deities Varuna and Aswins. Rishi. Nabhaka or Archananas. metre—Anustova.

ALL knowing mighty Varuna has surprised the heaven, has measured the spread works, many are the deeds Varuna.

2. Worship the mighty Varuna, salute the preserver of nectar wise Varuna, may he grant us three storied house, we are in his laps; may the heaven and earth protect us.

3. Divine Varuna, sharpen the powers and actions of one engaged in the rite of your worship, that thereby may I ascend a vessel capable of smoothly taking me on the otherside.

4. Nasatya Aswins, the Rishis have fallen to invoke you to drink Soma; may Aswins destroy all our enemies).

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5. Nasatya Aswins, like Rishi Atri singing praise invoking to drink Soma; may Aswins destroy all our enemies.

6. Nasatya like the wise invoking you to drink Soma, I do invoke you to drink Soma; may Aswins destroy all our enemies.

SUKTA XIII. (XLIII.)

Deity Agni; Rishi Virupa son of Angiras; metre, Gayatri.

THE ministers are singing hymns in praise of Agni, he is wise and dispenser, he never wishes ill of his worshippers.

2. Agni omniscient and born with the knowledge of Vedas. Thou art the giver, we are therefore singing the hymn in praise of thee.

3. Agni, brilliant are thy sharp rays consuming the forest like the animals eating (twigs) with their sharp teeth.

4. Destroying, carried by winds and smoke shrouded rays are going up to sky in different directions.

5. Differently blazing these rays looked like the herbingers of the Dawn.

6. The dust raised by Agni as he moves become black.

7. Consuming the forest as his food Agni is never satiated he runs for fresh new plants.

8. Agni is bending the twigs by his tongue and blazing in the forest.

9. Agni, thou canst enter into water, thou clingst to wood and is born in its womb.

10. Agni, invoked with clarified butter thou suckest from the mouth of the ladle, thy rays are shining beautiful.

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11. Whose scrifices are edible, whose food is covetable? I shall worship that Agni singing his praise and in whose back Soma is poured?

12. Invoke of gods, adorable wise Agni we are bowing to thee and invoking thee by offering Samidh.

13. Sacred invoked Agni we are invoking thee like Vrigu and Manu.

14. Agni, thou art Bipra, righteous and friend and art kindled by Agni.

15. Agni grant to those offering you sacrifices immense wealth, food and sons of mighty strength.

16. Brother Agni, born of might, possesser of the steed named Rohitaka, minister of righteous actions accept my praises.

17. Agni, my praises are going up to thee, likewise go the cows to the thirsting bellowing calves in the stall.

18. Agni, thou art the chief amongst the Angiras, all the people are attached to thee to attain the objects of their desire.

19. The wise, the intelligent and the learned propitiate Agni desirous of obtaining food.

20. Agni, thou art mighty, bearer of sacrifices, minister and illustrious; the ministers who perform rites at home, are praising thee.

21. Agni, as you are the Lord, and deal equally with all thy worshippers, invoke you to the battle.

22. Agni, who is blazing with the sacrifice of *ghee* who is hearing this our invocation, sing in praise of him.

23. Agni, you are born with the knowledge of Vedas, you destroy enemies and hear our invocation, we are invoking you.

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24. Lord of men, great leader of actions, invoke such Agni, may he listen to us.

25. Hover in all places, strong with mighty strength noble, we shall invigorate Agni like a horse.

26. Agni, you aze forth by destroying the enemies and by consuming the Rakshasas.

27. Agni, chief amongst the Angiras, men put you ablaze like Manu, hear us as you did Manu.

28. Agni, you are born of the might of heaven and the sky, we invoke you with hymns.

29. All these people, your worshippers are offering sacrifices for your food.

30. Agni by your favour shall we do righteous actions and be pursuing and shall get clear of difficult passages.

31. Joyful Agni, loved by many, blazing with sacred rays in the rite we delightfully solicit you.

32. Agni, you are Bivabusu, you are like the raising Sun destroying darkness with thy rays.

33. Mighty Agni, your bestowable covetable wealth is never exhausted we pray for them from you.

SUKTA XIV. (XLIV.)

Deity Agni; Rishi Virupa son of Angiras, metre Gayatri.

PROPITIATE the guest Agni, with sacrifices awaken him with sacrifices and offer *ghee* unto him.

2. Agni, accept my praises, be invigorated with my sacrifices be agreeable to our hymns.

3. Messenger of gods, carrier of sacrifices Agni, we place you before us and praise you, may he bring the gods to the rite.

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4. Blazing Agni, when you are blazing your mighty bright rays are revealed.

5. Coveteous Agni, let the lables offering ghee reach, accept our sacrifices.

6. Joyous Agni, ministers, priest, with various rays, Bivabasu, I invoke him, may hear me.

7. Ancient Agni, minister, adorable, propitiated, wise, active, and the refuge in rite, I worship him.

8. Agni chief amongst the Angiras do gradually partake these sacrifices and in fullness of time complete the rite.

9. Adorable Agni of bright rays, being set ablage and knowing the gods bring them to his rite.

10. Agni, is, wise, minister, unopposed, smoke shrouded, Bivabasu, and the learner of rite, we pray from him.

11. Both of might Agni or destroyer protect us destroy the enemies.

12. Wise Agni is ancient, shining with ornament of praises are spreading with worshippers.

13. Son of might devine Agni is invoked in this rite without enemies.

14. Agni adorable by Mitras come with gods and shine with bright rays in this rite.

15. Those who cherish Agni in his house desirous of wealth, Agni grants them wealth.

16. Agni, head of the gods summit of the heaven, Lord of the world, strength of water, gladden all.

17. Agni, your pure, white, bright rays are shining.

18. Agni, Lord of heaven, Lord of covetable bestowable wealth, may I your worshipper, be happy.

19. Agni, the wise praise you, please you by their actions, may our sacrifices invigorate you.

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20. Agni, you are without enemy mighty, messenger of gods worshipped, we, always seek your friendship.

21. Agni is instituter of extremely pure work, sacred, wise and sagacious being invoked he is shining.

22. Agni let our sacrifices and praisses envigorate you, know that we are doing the work of a friend.

23. Agni, whatever I be, I am I, and thou art thou, let thy blessings be true.

24. Agni, you give houses, and are Basuprati and Bivabasu, may we get you, favor.

25. Agni, let my loud praises go up to you like rivers running to the ocean.

26. Agni is young, Lord of the people, wise, consumer of all, performer of many deeds, I am praising him for beautifications.

27. Leader of rites, sharp, and mighty Agni, we intend to worship him with hymns.

28. Pure, adorable Agni our minister be attached to you, make him happy.

29. Agni, you are Calm, like the wise offering sacrifices sitting, you are always awake and playing in the sky.

30. House giver wise Agni, rescue our work from the unrighteous and the enemies.

SUKTA XV. (XLV)

Deities are Indra and of the 1st verse Agni also, Rishi—Trisoka of Kanwa family metre—Gayatri.

THE minister are fully kindling Agni, those of whom Indra is the friend, are laying the sacred Kushagrass.

2. Large is their fuel, numerous their hymns, broad the sheeting, and young Indra is their friend.

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3. Who surrounded by enemies and at first helpless but (eventually) by own might subdue enemies? young Indra is their friend.

4. The destroyer of Vitra just being born took up bow and arrow and enquired of his mother who were renowned as ferocious.

5. The powerfull mother answered that those who seek thy enmity look like elephants fighting in a mountain.

6. Maghavan, do hear our praises, you grant what the worshipper ask of you; those whom you make firm, become firm.

7. When the warrior goes to battle seeking beautiful horses, he is the lord of the lords of charioteers.

8. Indra, weilder of thunderbolt, strike down thy enemies scattering them, grant us food abundant.

9. Whom the enemies cannot do any harm may he to fulfil our desire, place a beautiful chariot before us.

10. May we not have to go to your enemies, Indra, but we go to you when you are in possession of cow abundant and so capable of fulfilling our desire.

11. Wielder of thunderbolt slowly we shall come to possess horses, wealth abundant, wise and be without disturbance.

12. Indra, give to thy worshippers hundreds and thousands nice beautiful and loving things.

13. Indra, we know you as possessor of enormous wealth, mighty, scatterer of enemies and seizer of their wealth and like a horse protector.

14. Wise, patient, merchant, we are praying before thee; may Soma exhilerate thee, thou art high.

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15. Those who being rich do not give to others and those who envy you the Lord of wealth, may you take away their wealth and give it to us.

16. Indra as people after collecting grass look for the cattle so do we look for you after effusing Soma.

17. Indra, you are not dumb, your ear can hear, we are invoking you, seeking your protection.

18. Indra, hear this our invocation and invigorate thy strength and be our bosom friend.

19. Indra, when being stricken with poverty we seek you and praise you then be you roused to grant us cattle.

20. Lord of strength, being weak, we shall get you as a stick, and shall invoke you at the rite.

21. Sing hymns in praise of Indra possessing wealth abundant and disposer of it, none can obstruct him in battle.

22. Ox like Indra, when the Soma is effused we offer it for you, be propitiated, drink the exhilerating Soma.

23. Indra, let not the fools while seeking your protection slight and envy you, do you not befriend them.

24. Indra, let the people be exhilerated with Soma offered at this rite, seeking large wealth do you drink like the golden stag drinking from oceans.

25. Indra, killer of Vitra, speak to this assembly the wealth you have sent to distant lands before and now.

26 Indra, you have drunk Soma effused by Rudra Rishi and have destroyed the enemy of the thousand handed, then your power was mighty.

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27. Knowing full well as righteous the actions of Turteashu, and of Jadu, you overpowered Ahnalega.

28. Ministers, I praise Indra the protector of your sons, the overcomer of the enemies, Lord of cattle and bestower of food.

29. As Soma is effused chaunts are uttered (in praise of) Indra, shower of rains and bestower of wealth.

30. Indra is the gate of water, he rent the spreading cloud for Trishoka, and made passage for water.

31. Indra, what you hold being joyous, what you worship, what you give, why have not you done? make us happy.

32. Indra, doing even little like you one becomes renowned, may your attention be drawn to me.

33. Indra, be those renown and praises for which you make us happy be yours.

34. Indra, do not destroy us because of one failing, because of two or many failings.

35. Indra, I am fearless by the protection of your, ferocious, striker of enemies, loving and bearing patiently all enmity.

36. Indra, Lord of immense wealth, we are speaking of the wealth of your friend, of the son of him, may not your mind turn back from us.

37. When, which friend besides Indra can say before asked, whom am I to kill? who being afraid will fly from me?

38. Bestower of the desired, when Soma was effused you unstintedly drank well coming forth as a gamester (after the game).

39. Lord of a beautiful chariot, I drove thy horses hither harnessed to the Chariot as soon as

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ordered, you have given immense wealth to the ministers.

40. Indra, cleave the enemies, destroy them, make their attacks fruitless and give us their covetable wealth.

41. Indra give us the covetable wealth which you placed in a secure place in a quiet place, in secnre place.

42. Indra, give us the enormous wealth which you are renowned to possess.

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FOURTH ADHYAYA.

MANDALA VIII.

ANUVA'KA VI.

SUKTA IV. (XLVI.)

DEITIES are Indra, Prathusraba and Vayu, Rishi:—Vasa the son of Aswa.

INDRA, Lord of wealth, giver of success and work we are friend of those like thee. Thou art the Lord of the horse named Hari.

2. Indra thou art known as sure disposer of food and disposer of wealth.

3. Swatakretu, protector in immeasurable ways, the worshipper sing the praises of thy nobleness.

4. The people who are protected by the Maruts without any enemy by Aryoma and Mitra, those people are worthy.

5. The worshippers who are favoured by Agni become owners of cattle and horses and of strong progeny and thus prosper and also prosper with abundance of wealth.

6. Mighty, fearless, Lord of all, illustrious Indra, we solicit wealth.

7. Mover in every place, fearless, helper in all ways, the Maruth forces are of Indra. May the flying horses bring Indra Lord of abundance for his exhilaration to the effused Soma.

8. Indra that chief exhilaration with which thou killest thy enemies and collectest their wealth which is immeasurable in battle.

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9. Indra adorable by all, subduer of enemies with difficulty to be subdued renowned everywhere, mightiest of the mighty, disposer of dwellings, come with exhilaration to our rite we wish to go to the pasture filled with cattle.

10. Indra Lord of abundance, if we wish for cattle, horses or chariot give them to us as of old.

11. Hero Indra verily I do not know the measure of thy wealth, Vagaban Indra wielder of thunderbolt, steadily give us wealth and honour our action by giving us food.

12. The graceful Indra whose friends are the ministers, who is worshipped by many, he knows all things born. All people always invoke that mighty Indra with sacrifices.

13. May that Indra, Lord of abundance, Vagaban, killer of Vritra proceed us in battle and protect us.

14. Worshippers worshipped with that high flow of praises when Indra is exhilarated by drinking Soma, offered by you Indra of right judgment, illustrious, mighty and subduer of enemies.

15. Indra give me wealth for my person; in battle give the wealth of food; priest give wealth to the sons.

16. Lord of all wealth obstructing designer of battles, subduer of enemies; soon give us wealth.

17. Indra you are great; we desire your approach; you are moving, fully moving and permitter; I worship you with rite and praises; you are the leader of Marutas Lord of men with salute and praise; we salute and sing your praises.

18. We shall perform a rite invoking Marutas making great noise and hurrying with rains from clouds and in that rite we shall get as much happiness with Marutas making loud noise as they can give.

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19. Immensely mighty Indra; you are the destroyer of the wicked-minded; collect for us proper wealth. Your intelligence is always engaged in distributing wealth; bring precious wealth.

20. Giver, ferocious, incomprehensible, using languages kind and true subduer of enemies Lord of all do you subdue enemies; grant us enjoyable increasing wealth in battle.

21. Because Vasa the son of Aswa got from the kings Prathusraba, the son of his daughter wealth in the morning, let the unworshipping man obtaining full wealth come.

22. I have obtained sixty thousand times, ten thousand horses, twenty hundreds camels, black coloured ten hundred Vraba in three places, I got ten thousand cattle of white colour.

23. Ten black horses are causing the wheel of the chariot to revolve. They are of mighty speed and might.

24. The gift of Prathusraba the son of Kanva possessing precious wealth is this. He has given golden chariot, he is verily liberal and wise. He has attained increasing fame.

25. Vayu come to us to give precious wealth and adorable strength, you are disposer of great wealth. We are praising you, you giver of precious wealth, we are praising you speedily.

26. Drinker of Soma, Lord of brilliant secret Soma who goes on horse, lives in a dwelling and goes with the help of thrice seventy-three cattle; he is coming to you Soma; he is mixed with the effuser.

27. He who was pleased with the intention of giving me various kinds of wealth, ordered Arabhda, Akha, Nahusa and Sukrittvak the leader of actions.

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28. Vayu he who is mightier than the kings Uchaittya and Vapu that king pure like Ghee has given this food on the back of horses, camels and dogs. They are here and are your favour.

29. Now, by the favour of that king the disposer of wealth I get like horses sixty thousand loving cows.

30. The oxes are coming to me as the cows go to the stall.

31. The camels were sent to the wood, he called back hundred camels for me and brought twenty hundred cows of white colour for me.

32. I am Vipra, I am the protector of cows and horses, I take from this Ballvatha hundred cows and horses. These people are your. Be delighted by being protected Indra and gods,

33. They are now bringing adorable daughter with golden ornament to Vasa son of Aswa.

SUKTA V. (XLVII.)

Deities Adityas with Ushas in the last 5 verses, Rishi Trita Apta, Metre—Mahapankti.

MITRA and Varunas your protection to the offerer of sacrifices is noble. Those worshippers whom you protect cannot be polluted by the touch of sin; (when you protect there is no danger, your protection is real protection.)

2. Adityas you know how to remove sorrows. Give us happiness like the birds spread in their wings (over their youngs) when you protect there is no danger. your protection is real protection.

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3. Give us happiness like the birds spread in their wings Adityas Lord of all wealth we solicit wealth from thee enough for the whole house, when you protect there is no danger, your protection is real protection.

4. Those to whom noble-minded Adityas give food and house to live in they become master of every body's wealth, when you protect there is no danger, your protection is real protection.

5. A people mounted in a chariot avoid rough ways so shall we avoid the ways of sin; we shall enjoy the happiness granted by Indra and the protection of Aditya, when you protect there is no danger, your protection is real protection.

6. By difficulty does a man living acquire your wealth, but when you Adityas (favour him) with a visit receives great wealth, when you protect there is no danger, your protection is real protection.

7. Adityas whom you give lasting happiness though sharp, anger does not harm him, neither does misery reach him, when you protect there is no danger, your protection is real protection.

8. Adityas we shall live in your protection like the warriors getting protection of armour, protect us from all injuries great or small, when you protect there is no danger, your protection is real protection.

9. May Adity protect us, may Adity grant us happiness. Mother of Mitra, Varuna and Ayryama possessing abundance, when you protect there is no danger, your protection is real protection.

10. Adityas grant us that happiness which offers protection, adorable is not troubled with diseases is three-fold and befitting the life in a house, when you

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protect there is no danger, your protection is real protection.

11. Adityas do you look upon us like those looking from shore. Lead us to righteous path as horses are led to good *ghat*, when you protect there is no danger, your protection is real protection.

12. Adityas let our enemies though strong not attain happiness in this world. May cows be happy, may calves be happy, may the heroes seeking food be happy, when you protect there is no danger, your protection is real protection.

13. Adityas the evils which have appeared and those which like evil may not they effect me Aptakrita, keep them away, when you protect there is no danger, your protection is real protection.

14. Daughter of heaven the bad dreams of us and of our cattle, keep them away from Aptakrita, when you protect there is no danger your protection is real protection.

14. Daughter of Heaven the bad dreams of jewllers or of garland-makers, may they not affect Aptakrita, when you protect there is no danger, your protection is real protection.

16. Dawn, if the food and shares are attained in dream the sorrow of a bad dream goes away from Aptakrita, when you protect there is no danger your protection is real protection.

17. As the heart, bones, etc., of the animal offered at a rite gradually vanish as a debt is gradually paid up so may the miseries of Aptakrita gradually vanish, when you protect there is no danger your protection is real protection.

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18. We shall be victorious to-day; to-day we shall attain happiness; to-day we shall become sinless; Dawn as we have got fear from a bad dream do remove that fear, when you protect there is no danger, your protection is real protection.

SUKTA VI. (XLVIII.)

Deity Soma, Rishi—Pragatha, Son of Kanva, Metre—Tristo, but 5 Verse Yagati.

I AM vastly wise well-read and engaged in good works, may I taste much adored sweet food. Vasudeva and Myastaganas know this food as good.

2. Soma, enter into my heart thou art Adity, thou assuagest the anger of gods. Soma secured the friendship of Indra and as a horse carries a burden so bring us our wealth.

3. Nectar Soma we shall drink you and become immortal and then go to heaven and know the gods. What can enemy do to us. I am a man what can enemy do to me.

4. Soma, as a father is a friend of son, so you become joyous to our heart when we have drunk you. Soma praised by many, you are wise; grant us long life.

5. I am giving, intending, protecting Soma may when drink rouse us to action as cattle are attached to chariots in Parvas. Let also protect us from slips of character and keep us away from diseases.

6. Soma, when drunk you fire me like a blazing fire; favour us particularly; make us immensely rich, we are singing hymns for your pleasure. Lord of wealth, be you propitiated.

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7. We intensely desiring shall drink effused Soma as ancestral wealth, king Soma lengthen our life as the sun lengthens days.

8. King Soma, grant us happiness for our sacrifices; we are engaged in rites; we shall be yours to recognise us; our enemies are increasing so is our anger; protect us from both these enemies.

9. Soma, you are protector of our body, leader of actions, permeate of our whole body, though we disturb you still be a good friend and give us nicest food and thus make us happy.

10. Soma, don't bring disorder to our stomach, I shall mix with you. Soma when drunk do no injury. Indra master of the horses named Hari, the Soma that has gone to my stomach, I pray for its lasting dwelling therein.

11. Let those diseases baffling all treatment be removed. These diseases spreading are making us fearful. Noble Soma has come to us, its drink increases longivity, we are men we shall go to it.

12. Fathers, that Soma which when drunk make us immortal; let it enter our heart. We shall worship it with sacrifices and shall get its favour by its favourable disposition.

13. Soma united with Pitries you are spreading over heaven and earth. We shall worship you with sacrifices. We shall be Lord of wealth.

14. Gods, granter of salvation, speak unto us sweet words; may we not be intoxicated, may not the fault-finders blame us, may we be loving to Soma and get good praises to utter praise.

15. Soma you give us food from all directions, you are greater of heaven, Omniscient, do you enter. Indra

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united and happy protect us with all protection from front and from behind.

———:o:———

BALAKHILLA HYMNS.

SUKTA I. (XLIX.)

Note.—The Suktas from 49 to 59 are called Balakhilla. Shayana mentioned in the Note of Atyaraya Brahmanas that they are only eight, however these Balakhillas are considered separately from other Suktas in Rig-Vedas. Deity Indra, Rishi Praskanva.

THAT I may attain wealth I invoke Indra Lord of precious wealth and sing his praise, Maghaban, Lord of abundance he gives to his worshippers thousands and thousands.

2. He is walking magistically as if Lord of hundred forces, for the sacrificers he is killing Bitra, protector of many. Gifts proceeds from him as streams pring out of a mountain.

3. Worshipable Indra, the exhilarating Soma is being effused for the hero, wielder of thunder-bolt may abundance go to you as water fills its dwelling, the Lake.

4. Drink the sweet Soma, Sinless, salvation giving and leader to heaven, when you are exhilarated you become proud and like Khudra give us desired wealth.

5. Indra Lord of food, the gifts you offered to us are making this Soma sweet, the effusers are invoking you; come to it quickly runing like a horse.

6. We shall now go to Indra with salute he is covered with Bibhuti, Lord of inexhaustible wealth,

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ferocious hero, wielder of thunder-bolt as a gushing fountain rushes forth so do our prayers spring forth.

7. Wherever you be now, ferocious, noble Indra, whether in the rite or in the earth, do come from there to this our rite with speedy and ferocious horses.

8. Your horses named Hari have the speed of winds and are vanquisher of enemies, with that help you go to men and go to the earth overgrown with many things born.

9. Give us wealth, cattle, we solicit of thee Maghaban because you did help Medhatithi and Nipatithi in their obtaining of wealth.

10. Maghaban because you gave wealth in gold and cattle, to Kanwas, Trasadasyu, Paktha, Daseabraja, Gosarpha and Rijiswan.

BALAKHILLA.

SUKTA II. (L).

DESIRING wealth I worship Shakra, Lord of precious wealth, he gives wealth in thousands to the worshipper and effuser.

2. Of immeasurable Indra, your weapons are hundreds and food abundant, when the effused Soma exhilarates him then being food-giver like a mountain delights the wealthy.

3. When the effused Soma has exhilarated Indra the giver of dwellings, I offer you Soma like water—you are like the milch cow to thy worshipper.

4. Worshippers, for your protection all rightious active ways are dropping sweets in invocation of Indra. Given to dwelling, Soma being effused goes to you.

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5. Indra being invoked to our good rite is going like a horse; relishing Indra, your worshippers are sweetening this Soma. Honour thee invocation of the Sons of Puru.

6. We worship Indra, hero, ferocious, speedy, pleasing by gifts of wealth and having abundance of Bibhuti, wielder of thunder-bolt, like a well do you with spreading wealth drink Soma like water for the well-being of your worshipper.

7. Loving, noble Indra whether you be away or in this earth or in the heaven come harnessing the loving Hari, in your chariot.

8. Your horses carrying chariot are envyless and competing the speed of wind. To their help you have killed the Dashyus,* you have made them famous and all things known.

9. Hero, keeper of dwellings Indra we know of so much thy wealth for which you did protect Yatasha and Vashaya with Dashyabraja.

10. Maghaban wielder of thunder-bolt do protect us with horse as you did protect in secret rite, Kanwa, Gosherya and Dirghanith.]

BALKHILLA.

SUKTA III.)LI).

INDRA as you did drink Some for the priest Sambanin, as you did for Medhatithi and Nipatithi possessing fat and speedy cattle.

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* Apparently the Rishi means subjugation of the Non-Aryans by the Aryans.

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2. Old Parshardban sat laying Prakasana up. The Rishi who was a terror to Dashyu protected thousand cows.

3. Who is attainable by chants who being roused by Rishi is all knowing; intending protection for his pleasure utter praises.

4. For whom is good places who is worshipping mantras with seven points and three places, he has made this universe, full of sounds and is producer of strength.

5. We invoke Indra the giver of our wealth we know his favourable disposition; may we go to a pasture with cows.

6. Giver of dwelling, adorable Maghaban whom you give determining to give, his wealth goes increasing. You are thus, so with effused Some we invoke you.

7. Indra you never cease producing, you come to the sacrificer. You are God; you gift comes once and oft.

8. He who filled the well by killing Shusuva by weapon hurled with might, who surprised the heaven, who coming to earth produced all things.

9. Aryans and slaves are protector of wealth and worshipper who came before Arya, fair coloured, Paberu, he is united with you, dispenser of wealth.

10. Quickly the Bipras are uttering worshipping mantras with sweet honey and thrifting ghee, wealth is being sent to them. Manly strength and effused Some are coming to us.

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BALAKHILLA.

SUKTA IV. (LII.)

INDRA as you drunk the Soma of Manu as you fulfilled the wishes of Trita as you were exhilarated.

2. As you become exhilarated with Pishadra when Matrarisha effuses Soma at the rite. As you did drink the radiant Soma with Dasashipra and Dashanya.

3. He who has taken for himself the hymns, who has dared heroically drink Soma, in whose presence Bishnu put three steps as directed by Mitra.

4. Indra of great speed who desires praises in the rite, you we are invoking desirous of food like milkers calling cows giving milk.

5. He is our giver, he is our father, he is noble, ferocious, Lord of wealth. Ferocious Maghaban, may Indra Lord of abundance grant us cattle and horses.

6. Indra whom you wishes to give, his wealth goes increasing; Desire of wealth we invoke Basumati and Satakrita with praises.

7. Never do you fall into error; you protect both kind. Speedy Aditya the blazing invocation for thee rests in heaven.

8. Worshipable, liberal Maghaban you give to the sacrificer; giver of dwellings, as you did hear of the invocation of Kanwa likewise do you hear our words, praises and invocation.

9. Sing ancient hymns in praise of Indra, Sing the grand hymn before the rite and animate the body of the worshippers.

10. Indra sends vast wealth, sends to the world the sun, the sun and the white coloured, pure things he has sent.

11. Soma mixed with milk exhilarated Indra.

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BALAKHILLA.

SUKTA V. (LIII.)

WE approach Thee Maghaban, the chief amongst Maghabans, penetrator into enemies fortress, Lord of wealth and our Lord, I pray for wealth from you.

2. He who every day increasing in strength did protect Ayu, Kutsha, and Athiligba we invoke that Indra Satakritu, Lord of the horses named Hari, for food.

3. All the Somas that are effused far away amongst the Locas that is effused here, all these Soma are effused here, all these Soma are effused by the grinding stone.

4. Whereever you are satisfied with the drink of Soma you subdue and destroy all enemies; even amongst the wel-behaved you are exhilarating Soma.

5. Indra you are the first blessings, very much a friend, properly wise, granter of blessings, fulfiller of desires like a friend come with protection.

6. Quick in battle, nourisher of the righteous. Lord of all, to worship such Indra amongst the people may those worshippers who by action bring good fruit, sing hymns and continue without a break to perform the rite.

7. May we have all that are best of you, we shall seek your protection and we shall invoke you. We shall sing hymns in invocation of you we shall worship you and praise you.

8. Indra Lord of the horse named Hari, desirous of food, horse and cattle we are invoking you and under your protection go to you; when we are overtaken with fear, place you before the enemies.

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BALAKHILLA

SUKTA VI. (LIV.)

INDRA, the worshippers are singing the praise of your heroism, and by praising you attain strength. They have brought you sacrifices dropping ghee.

2. Indra whose Soma exhilarates you, their righteous actions are reaching you; as you were favourably disposed to Sambata and Krisha so be towards us.

3. May all the Gods come to us being equally delighted.

4. May Bashus and Rudras come for our protection, may Maruth hear our invocation; Prisha, Vishnu and Swareshvati, seven oceans, water, Bayu, Mountain and forests protect my right. May the earth hear my invocation.

5. Indra, your wealth, prime Maghaban and killer of Dyatya do you grow with it and be exhilarated for prosperity and gift; you are worshipable.

6. Lord of battle institutor of righteous actions, king do you lead us to battle. It is rumoured that Gods unite at a rite to partake sacrifice.

7. Arya Indra is the disposer of blessing of the longivity of men, Maghaban be kind to us, increase us, give us food.

8. Indra we shall worship you with praises. Satakritu you gave substantial, inexhaustibe wealth to Prakas.

BALAKHILLA

SUKTA VII. (LV.)

WE know the works of Indra as various; he is a bull unto the Dashyu, his wealth is coming to us.

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2. As the stars shining the sky so hundreds of hundred of bull are looking beautiful thus surprising the heaven with their grandeour.

3. There are Swatabenu, Swatasha, Swatamlata-Chamba and four hundred shepherds.

4. Sons of Kanwa, living from youth to youth, thou art mightily working like horses.

5. Let the seven yolk team be praised. The young lives are of mighty strength. The deep ground makes go galloping baffling the idle fellow.

BALAKHILLA

SUKTA VIII. (LVI.)

YOU are a bull to the Dashus, your inexhaustible wealth has been perceived. Your forces spread to the Heaven.

2. You are a bull to the Dashus, give me ten thousand from your permanent wealth.

3. Give me one hundred asses, one hundred worthy sheep and one hundred slaves.

4. To the Putakrita has been brought mare, well-crested one unlike any in the herd.

5. Agni has appeared, is wise and has beautiful chariot and carries sacrifices. He is moving with white and brilliant rays, he is looking irate; he appears in the heaven like Surja.

6. Nasatyas come to the rite in a chariot built in ancient time. You were worshipable like God.

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BALAKHILLA.

SUKTA IX. (LVII.)

Do you drink by the right of your action the third livation.

2. The number of Gods are thirty-three, they are true, they are visible before the rite. Aswins with brilliant fire do you come to my this Soma rite and and drink.

3. Aswins you are the granter of the desired, by heaven, earth and sky. I have invoked thee, those who praised thousand times, come to them for drink.

4. Nasatyas, your portion remains thus set apart this is your praise, do come and protect us, drink this sweet Soma and protect the sacrificer with your actions.

BALAKHILLA.

SUKTA X. (LVIII.)

Of him who is variously conceived by the noble minded priests engaged in this rite who do not utter any word, are engaged as a priest, how little do the worshippers know of him.

2. Sage Agni appears kindled in many wood; one Sun lords over the whole world; one Dawn reveals every thing. One is in various forms.

3. Dazzling chariot moving quickly on its three wheels, sending out brilliance with easy seat and abundance with his approach the dawn came out with wonderful abundance; do you come here and drink in your chariot.

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BALAKHILLA.

SUKTA XI. (LIX.)

AGNI, Indra, Varuna in the chief rite we invoke you to drink Soma. This is your portion; come following it, in every rite nourish the sacrifices and libations, make gift to the worshipper offering Soma libations.

2. Indra and Varuna are here, walking by a path leading to beyond the sky; no god-fearing men can be their enemy. The vegetable and water attain their powers; Indra and Varuna, it is true that for you Saptabani is effusing the Soma of Krishna; you are the supporter of good works.

3. The men without enemy who worship you with good works, worship you, a worshipper.

4. The amiable seven sisters in the house of rite, are become giver of abundance. Indra and Varuna those who drop ghee for you uphold them and give them gifts.

5. Desirous of good fortune we are praising the nobleness of brilliant Indra and Varuna. We are dropping ghee, Indra and Varuna are the lord of righteous works. May they protect us by thrice seven.

6. Indra and Varuna what you did grant to the Rishis wise-words hymns, Sruti and the Lokas: we are being engaged in rite shall engage them.

7. Indra and Varuna the wealth which pleases the might, but does not make vain, give the worshippers such wealth; give us sons, nourishment and cover, preserve our longivity, that we may live long.

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ANUVA'KA VII.

SUKTA I. (LX.)

Deity Agni, Rishi Vargaba of Pragatha.

AGNI come with the fishes: we select thee as our priest engaged in rites annointed with ghee sitting on the Kusa grass, let you be adorned.

2. Angira, born of strength in the rite the laddles go towards you; we praise ancient Agni born of strength with burning brilliant rays in the rite.

3. Agni you are wise, dispenser of success, purifyer you are priest and worthy of rite; Sukra you are delightful and best in the rite. The Brahmanas worship you by contemplating you in their minds.

4. The chiefest of youth lasting Agni, I am without enemy; gods desire me bring them, giver of dwellings come to the well-arranged food; be pleased, being invoked with praises.

5. Agni you are the protector; you are true, wise and all-pervading; you exist in sacred wood blazing Agni. The Brahmin worshippers are adoring you.

6 Most purifyers Agni be lighted and enlightened for the people and for the worshippers grant happiness. You are noble. Be kind to my worshippers get the happiness granted by gods. May they be favoured with pure Agni, the subduer of enemies.

7. Agni as you burn the wood of this earth so do you worshipper of the friends burn our enemies and those want to do mischief. Agni do not put us under the subjugation of envious people possessing strength.

8. Do not put us under people who use bad words. Chiefest of the youth, your protection knows no enemy, rescues from danger and is pleasing.

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9. Protect us by that protection, Agni, Mighty protect us by first rig, by second rig, by third rig and also by the fourth rig.

10. Protect us from the Rakshasas and the uncharitable, protect us in the battle; you are near, under friend; we shall have you in the rite abundance.

11. Purifying Agni, give us wealth increasing food and precious; you are near and dispenser of wealth being well-disposed give us wealth and renown, committed by many.

12. Give us the wealth by which we may destroy the quick and arrow sendig enemies; you are wise, and disposer of dwellings; multiplyer favour us with food and crown our wealth producing actions.

13. Agni is like a Barun shaking his head with horns sharpened, his cheek-bones are sharp and irresistible, his teeth are good, he is born of might.

14. Rain producing Agni when you spread; none can resist your speed; you are our worshipper, perform our rite with sacrifices; give us many desirable wealth.

15. With mothers* in either side you sleep in the wood; people kindle you, thereafter you carry without rest the sacrifices of the worshippers to the gods and shine among the gods.

16. Agni to you the worshippers praise you are charitable and inexhaustable you give heat and by your might penetrate the clouds; Agni proceed us.

17. Worshippers for you I invoke Agni we have cut the sacred grass and placed the sacrifices; Agni sustains works, exists many war and the worshipper every where.

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* The two pieces of wood called Aranies from which sacrificial fire is produced and which was perhaps the means of producing fire in ancient time is meant.

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18. Agni the worshippers are worshipping you with wise priests singing Syama hymns in the good dwelling place; Agni do you of your own accord bring us various kinds of food and bless them near for our protection;

19. Agni God worshippable, protector of people and causer of trouble to the Rakhyasas, you are protector of the dwelling of your worshippers which you never live. The noble Lord of Heaven and always exists in the dwelling of the worshipper.

20. Agni, Lord of brilliant wealth let not the Rakhyasas enter amongst us, let not the evil spirit do us any injury, poverty doer of mischief Rakhyasas of mighty strength put them further than Gaguyti* means two cross.

SUKTA II. (LXI.)

DEITY Indra Rishi Metre as above.

MAY Indra hear both our praises, may Maghaban with our devoted offering come increasing our strength to drink Soma.

2. That beautiful Indra heaven and earth design as showering and as strength. Thou seatest amongst the Gods thy peers in the chief place desiring Some.

3. Indra Lord of abundance pour in the effused Soma, Indra possessor of the steeds Hari, I know you as the subduer of enemies, as the demolisher of other and as demolishable by man.

4. Maghaban Indra none can question your truth. May we succeed in blessings of success from you;

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* Means two cross implied here at a very great distance.

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good chick bond, wilder of thunderbolt may we speedily subdue the enemies and obtain food under your protection.

5. Indra Lord of rite give us the desired success with all protection ; here you are illustrious and cause attainment of wealth I adore you as my good luck Indra.

6. You are feeder of horses; you are nourisher of horses and you increase the cattle; you are golden-bodied and like a fountain ; which you wish to give us none can be jealous for it ; therefore bring for us what we desire to possess.

7. Indra come to us; give us your worshippers wealth. I desire cow; give me cows, I desire horse; give me horses.

8. Indra ! grant us hundreds of thousands flocks of cattle. We shall bring Indra destroyer of (enemies) cities invoking him by praising various ways for our protection.

9. Indra, Satakrutu, irrestible when angry, pre-eminently heroic in battle those who sing your praises, be they qualified or otherwise, rejoice by your grace.

10. Strong armed, destroyer of cities will hear my invocation. Desirous of wealth we shall invoke Lord of wealth, institutor of various works, Indra, by singing his praises.

11. We do not appear evil nor so destitute as unable to offer sacrifices; nor are we without sacred fires; we are assembled and Soma is effused; We make the giver of rain, Indra, our friend.*

12. We shall reach Indra, the terrible and the subduer of enemies. Like debt are His praises due. He is inviolate; Lord of charriot, knowing the quickest

* *Monomahi* is taken as a transitive Verb; Chapter V. 61.

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horse from amongst a flock. He is giver and reaches us amongst many.

13. Indra! protect us from whom we are afraid. Maghaban you are capable, to make us fearless and for our protection destroy the enemies and the evil wishers.

14. Lord of wealth, you give enormous wealth and houses to your worshippers, so we invoke you with offering of Soma. Maghaban, Indra, who is being honoured with hymns.

15. Indra, knower of all, destroyer of Vitra, protector and worshipped by all, may you protect our sons, last and middle, may you protect us from front and from behind.

16. Indra, protect us from the West, from the North, from the South, from the East, from every direction. Indra drive away the alarm, arising from supernatural sources and throw away one Godly weapons.

17. Indra, protect us to day and to-morrow and for all times thereafter. Protector of righteous, we are your worshippers protect us all day through.

18. Maghaban Hero, Lord of wealth abundant, conductor of victory, your arms weild thunder bolt is the showerer of blessings of wealth.

SUKTA III. (LXII.)

DEITY Indra, Rishi Pragatha of the Kanva family, Metre Panki.

OFFER praises to Indra for protection, praise him much as he is pleased with it augment the ample food of the Soma loving Indra with recited hymns. Indra's offerings are worthy of praise.

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2. Without any followers and unlike other gods unconquerable, Indra alone is mightier than all of former times. His bounty deserves praise.

3. Prompt giver, willing to grant us blessings come to us on your steed (flying unurged), Indra, you should be made known to the public, your powers when exhibited before the public, should be made broadly known.

4. Indra, do you come, we shall utter hymns in your praise making you joyous; mightiest of all do you bless thy worshippers, desirous of food for their praises. Blessed are the Indra's gifts.

5. Indra, the most resolute, pleased with the offering of strong Soma by your worshippers and the humility of the adorers give them their desired. Blessed are the gifts of Indra.

6. Indra, you look down upon the worshippers like a thirsty man looking for water into a well and are pleased with us for effused Soma and become our friend. Blessed are the gifts of Indra.

7. Initiating your wisdom and heroism, the gods attained wisdom and heroism, you are Lord of cattle and worshipped by many. Blessed are the gifts of Indra.

8. Indra, in this rite, I sing the praise of your imitable might. Lord of rites, you destroyed Vitra by your might. Blessed are the gifts of Indra.

9. As a loving woman wins lovers enamoured of beauty so does Indra wins men. Indra makes the periods of time and makes men conscious thereof and in these renowned. Blessed are the gifts of Indra.

10. Indra, those worshippers who possess large flocks of cattle, enjoy your blessings, augment largely your strength and augment your renowned wisdom. Blessed are the gifts of Indra.

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11. Indra, may we remain united, so long as we do not attain wealth, destroyer of Vitra, wielder of thunder-bolt, hero, even the thrifty lord your liberality. Blessed are the gifts of Indra.

12. We shall rightly praise Indra, and not falsely singing his praise. Great is the destruction of those who do not perform rites but bright is the gifts to the effuser of Soma.

SUKT. IV. (LXIII.)

DEITY Indra, but in the last verse Deva-Rishi Pragatha, Metre of the 1st, 4th, 5th and 7th verses, Anushtubh of the 2nd, 3rd, 6th, 8th, 9th, 10th, 11th—Gayatri of the 12th—Trishtubh.

HE is chief; of the worshipped, he is the most desirable by his actions. He is coming Pitri Manu attained among the Gods those works through which Indra is attainable.

2. The Soma effusing stones do not forsake Indra, the hymns and chaunts.

3. Sage Indra, discover the cows for Angiraj. We sing the praise of his heroism.

4. Like of your Indra is augmenter of the sages, performer of the work of the worshippers, may he come when the rites for pleasing worshippable Soma is performed for protection.

5. Indra, the performer of the rites in invocation of the husband of the Goddess Shawha are sung in your praises; worshippers are singing the praises of Indra for his quick bestowing of wealth.

6. Indra, who is known to the worshipper as harmless in hymn losses all heroism and actions.

7. When the people of the five Janapada utters praise addressing Indra, he by his might destroys his

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enemies: chief Indra in hymn losses the worship of the worshippers.

8. Indra, because you have done those heroic actions, so we invoke you, do you protect the path of the wheel.

9. When the rain-giving Indra gives all sorts of food, stir out and receive, like cattle receiving wheat.

10. We are worshippers and praised soliciting protection, may we be in charge of food progiriting Indra with Maru.

11. You appear at the rite and are dazzling; heroic Indra, verily we shall worship you with mantras and be victorious with your help.

12. Terrible as clouds hanging heavy with water and delightful when invited and who the Vitra destroyed, Indra, come quickly to the worshippers and those reading the Sutras; may he save us. Indra is the chief amongst Gods.

SUKTA V. (LXIV.)

Deity Indra, Rishi Pragatha, Metre Gayatri.

INDRA, may we be intoxicated with the praises, Lord of thunder-bolt, give us wealth. Destroy those who envy your worship.

2. Obstruct with your feet, the covetous poor; you are great and has no rival.

3. You are the Lord of the effused Soma. Lord of uneffused Soma, king of the people.

4. Indra, come for the people of this earth; fill the place for the performance of the rite with noise and go to heaven.

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5. You fill up both heaven and earth, you have for your worshippers destroyed the clouds overhung with dew drops.

6. When the Soma is effused we invoke you in day and night, fulfil our desires.

7. Where is that unhumbled Indra, that rain-giving, ever fresh and broad shouldered; which worshipper worship him?

8. Rain-giving Indra being pleased knows the rite of which the worshipper knows how to worship him.

9. The sacrifices of the worshippers are for you, destroyer of Vitra, during the reading of Sastras, the hymns in praises of your might are for you, like whom are you; who can approach you at war.

10. Amongst numerous people I am effusing Soma for you; come to it; come quickly and drink it.

11. This Soma makes you the most intoxicated while in Sharyana, makes you the most intoxicated in Arjikya.

12. Do drink that beautiful Soma to-day to give us wealth, Indra come quickly to the vessel of Soma.

SUKTA VI. (LXV.)

DEITY Rishi, Metre as above.

INDRA, we invoke you from the east, from the west, from the North and from below, come quickly to the help of the horse.

2. Whether you be intoxicated in the springs of the heaven or in the earth or in the cause of the food.

3. So Indra, I worship you with hymns, you are mighty and large, we invoke you like a cow for drinking of Soma and enjoyment.

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4. The horse is harnessed into a chariot; invoke your might and fire.

5. Indra, we are worshipping you with hymns and utterances; you are noble, ferocious, giver of wealth, come and drink Soma.

6. Indra with effused Soma and sacrifices we invoke you to sit on our Kusa grass.

7. Indra, as you are worshipped by many so we invoke you.

8. Indra, Adharya and others are effusing the honey of Soma; do you drink it with relish.

9. Indra, you are Lord, you show yourself to all the worshippers; come quickly, give us the precious food.

10. Indra is the Lord of the golden cows, may he be liberal to us, gods, may not Indra be envied.

11. I owed thousand golden cows abundant, delightful and spreading.

12. I am unprotected and unhappy, may my people get wealth, if gods be pleased large amount of food comes.

SUKTA VII. (LXVI.)

DEITY Indra, Rishi Kali, Metre Pragatha, but in the last two Anushtub.

SING Soma songs in invocation of Indra who when obstructed comes in his mighty steed to give wealth.

2. The ferocious enemies cannot resist the large cheek-boned Indra nor can man. He too obtain pleasure from drinking Soma, gives to the praisers and effusers of Soma.

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3. He who deserves the worship of the enemy, knows how to train horses, who has no second, is golden; that wonderful destroyer of Vitra, discovers large flocks of cows and proceed towards them.

4. He who bestows abundant wealth burried in earth to his worshippers that wielder of thunder-bolt large cheek-boned, Lord of yellow coloured steeds, can attain what he wishes.

5. Hero Indra, worshipped by many; what you desired of the worshippers as of yore we are giving you that quickly. Be that a rite or Uktha or words we have offered unto you.

6. Priest, wielder of thunder-bolt and drinker of Soma when the Soma is effused you became intoxicated you became bestower of immense wealth to the effuser of Soma.

7. We shall now and to-morrow please Indra, wielder of thunder-bolt, bring here effused Soma for him, may he come when he hears our hymns.

8. Though the thieves are obstructive and destroyer of travellers, still he cannot resist the action of Indra; do come pleased Indra, and come particularly.

9. Which heroic action remains uninstituted by Indra; which of his heroic work remains uninstitued. He is bold from his birth up.

10. Where was the might of Indra ungrinding, which destructible remains undestroyed. Indra subjugates all travellers and Baniks.

11. Destroyer of Vitra, wielder of thunder-bolt in your invocation do we offer new hymns.

12. Institutor of various works, fulfiller of various hopes, all protection lodges in you. The worshippers invoke you. Do come avoiding the enemies' camp to our camps. Mighty hear us.

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13. Indra, we are yours, your worshippers. Priest Maghavan there is none besides you to give pleasure.

14. Indra relieve us from poverty, starvation and blame, grant us protection. The mightiest of the mighty you know the means.

15. Be your Soma effused, Kalis don't be afraid, Rikhas are flying away. They are going away of their own accord.

SUKTA VIII. (LXVII.)

THE Rishi is Masya the Son of Sammada, or Masya the Son of Mitra and Varuna, or some fishes (Matsyah) caught in a net. The deities are the Adityas; the Metre is Gayatri.

SOLICIT protection of Mighty Adityas seeking pleasant objects of desire.

2. May Aditya's Varuna, Mitra, Aryama take us through our calamities knowing them fully.

3. Surprising, praiseworthy wealth the Adityas possess for offerers of sacrifices and of the Soma.

4. Mighty are you Aryama, Mitra and Varuna all comprehensive is your protection. We solicit your protection.

5. Adityas, hearers of hymns where* be you? hurry to us while we live and before we are dead.

6. All your wealth, all your dwelling-places are for those tired in offering Soma; give kind response to their prayer.

7. The failings of the evil-doers are large. Happiness is for the pure. Adityas you know no sin

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* Sayana and Nirukta differ; one puts it (who) another as Kwa.

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8. May we not be ensnared. May the illustrious, all victorious Indra lead us to noble undertaking.

9. Quick protecting gods let not our evil-minded enemies torment us with destruction.

10. Desirous of satisfaction I invoke noble goddess Aditya, bestower of unbounded joy.

11. Mother of mighty children* you protect us from every direction. May not our destroying enemy injure our offspring.

12. Aditya going deep and travelling far, come to us by your might that our offspring may have long life.

13. The chief amongst men, innocent and alive to glory and dignity and kind protect our Yajnas.

14. Adityas save us from the crushing mouth of the destroying enemy as a thief confined.

15. Adityas let the snare and mischievous design go away without injury.

16. Generous Aditya your protection has always given us delight as in old.

17. Sage gods, drive away the evil-minded enemies against us and grant us (peacefully) to live.†

18. Adityas and Adit, may we attain by our hymns and worship release from bond of a prisoner.

19. Adities be kind to us, we have not the power to rend asender the bond.

20. Adityas let not this hand-woven net of Vivaswat undo us before mature age.

21. Adityas do you destroy our enemies, vanish wickedness; undo light net; wipe away mischief from everywhere.

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* Sayana's interpretation appears to be revised.

† By another interpretation it may mean "Oh! wise deities ye help to life many a one who turns from sin."

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FIFTH ADHYAYA,

MANDALA VIII.—*(Continued)*

ANUVA'KA VII.—*(Continued)*

SUKTA IX. (LXVIII.)

THE Rishi is Priyamedha of the race of Angiras; the deity of the first thirteen verses is Indra, and of the six last the gift of Riksha and Aswamedha, the metre of the first, fourth, seventh, tenth verses is Anushtubh of the remainder Gayatri.

MIGHTY Indra protector of the righteous, subjugator of enemies, we invoke you here coming in a car for protection and blessings.

2. Worshipped, Mighty of high attainments and of enormous power with your dignity permeating the universe, of enormous power.

3. Your hands will be all subduing golden thunderbolts.

4. Surrounded by your car I invoke the Mighty Lord who is humiliated by none and conquers all and whom victory follows as soldiers.

5. Of inexhaustible and increasing might, come and help, those engagad in battle solicit your help in many ways.

6. The unbounded praiseworthy, strong, Lord of precious wealth.

7. To you, I send my invocation, you who guide as the offerer begins to offer sacrifice, giver of success do you drink the Soma to my blessings.

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8. Mighty one of unsurpassing strength and immortal friendship.

9. Thunderer with your protection and with your alliance let us gain enormous wealth in battle, may we safely perf orm our usual bathing in the water when the sun rises.

10. We invoke you Indra worshipable, possessing much wisdom, with hymns and sacrifices for your protection of me who praised you for so much cattle.

11. Wielder of thunder-bolt, delicious is your friendship, pleasing your generosity and richly deserved the sacrifices.

12. Give us abundant wealth ; give abundant wealth to our children, to our dwelling, fulfil our desire to live.

13. We pray for broad roads for our chariot, our sacrifice, our flocks and our servants.

14. Intoxicated with Soma, six princes came two by two with the delightful gifts.

15. From Indrata I got two steeds moving arrow-like straight, from the son of Riksha two Bay and from the son of Aswamedha two roam.

16. From the son of Atithigha a nice car and two horses from the son of Riksha with good reins and two with beautiful ornaments from the son of Aswamedha.

17. From the pious Indrata, the son of Atithigha, I have got besides six horses and mares,

18. Amongst these horses flying straight like arrow is a good roam mare with good reins and whip.

19. Princes, granter of food, even the evil-minded has no bad word for you.

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SUKTA X. (LXIX.)

Rishi as before, Deities Indra, Vishwadeb, and Varuna Metre—2nd Verse Ushnik, 4th, 5th, 6th Gayatri, 11th, 16th Pankti, 17th, 18th Brihati, rest Anustubh.

SING thrice in praise of Indra,* joy-giver to heroes and offer him sacrifices. He will bless your rites with successful performances of sacrifices.

2. For you I invoke the father of dawns; for you I invoke (him who) sends down water roaring down the rivers. I invoke the Lord of cattle as you desired to possess kine.

3. Those who enter into the birth-place of the gods and where the sun shines brilliantly, those with whose milk the wells are filled, they are mixing the Soma for Indra.

4. Indra is the Lord of cattle, son of rite, protector of the righteous, worship him in such a way with praises as might appeal him.

5. The steeds Hari of effulgent rays have put Indra on Kusa grass; we shall worship the Indra thus placed.

6. When Indra receives the honey from all neighbourhood the cows fly unto him the wielder of thunderbolt to mix the Soma with honey.

7. When I and Indra went to the house of Surjya having drunk Soma in one and twenty places we meet together.

8. Loving Medhas do you worship Indra? Do vou worship him particularly as the demolisher of cities are worshipped by the sons, do you invoke in that way?

9. The drums are terribly resounding, the bathers guard twangs, the yellow coloured bow-string are dancing.

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* Indra is here explained as—one ruling (ind or showering und.)

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10. When the rivers, beautiful fair rivers expand, mightily then do you grant innocent old Soma for Indra.

11. Indra has drunk, so has Agni, so has Vishwadevas and being satiated let Varuna live here. The water is singing hymns for Varuna like unto the cows calling up their calves.

12. Varuna you are a good god, seven rivers flow into your head as the rays follow to their origins.

13. Do you Indra, let loose the horses of beautiful giant to go to the worshippers, Indra the object of comparison for whom every body makes room he is the dispenser of water.

14. Sakra went slighting the enemies and surpassing all the evil-minded, the beautiful and most loving Indra by his words penetrate into the cloud.

15. This Indra like a tender aged Kumar is sitting in a new chariot for father and mother is maturing like a large stag, the cloud of many actions.

16. Lord of chariot of beautiful cheek-boned, do you mount on a chariot.

17. Those possessing food of themselves. Sing in praise of bright Indra, and afterwards chaunts when offering rite, then get wealth securely placed.

18. The Medhas have got their old place they for the first offerings spread the Kusa grass and placed the sacrifices.

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FIFTH ADHYAYA.—*(Continued.)*

ANUVA'KA VIII.

SUKTA I. (LXX).

RISHI Puruhânmân, Deity Indra, Metre—first Six verses Pragatha, next Six Brihati, 13th Ushni, 14th Anustubh, 15th Pura-Ushni.

I PRAISE Indra, Lord of all, driving and reinstated in his chariots dashing away through the forces, the chief destroyer of Vitra.

2. Puruhanman Indra seeking protection is doubly mighty, wielding the thunder-bolt, dazling like the mighty in Heaven.

3. He who has propitiated Indra by offerings cannot be approached by any action; giver of increasing strength, mighty, ever victorious, always bold and praised by all.

4. Praise Him, the irresistible, the mighty, vanquisher of enemies; at whose birth the cows came running to welcome at the Heaven and earth, and sang praises.

5. Hundred Heavens and hundred earths bear no comparison with the Indra; even thousand suns cannot reveal thy glory; wielder of thunder-bolt, the Heaven, the earth or other things cannot encompass thee.*

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* Chandogya U. P. III 14.

"The soul within my heart is greater than the earth, greater than the sky, greater than the Heaven, greater than all these worlds."

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6. Giver of blessings thou hast infused mighty power into our hosts; Maghaban, wielder of thunderbolt, protect us many ways from the numerous cowpen of our enemies.

7. Everlasting Indra, the man who does not worship thee, borne by horses, possessing car with two differently coloured horses yolked into you, gets no food.

8. Worship Indra propitiating by sacrifices who is worshipped in deaths and amidst difficulties in battles.

9. Hero, destroyer of dwellings, bless us with much food, much wealth and much fame.

10. Indra propitiated by sacrifices, bless richly with the enemies wealth, possessor of enormous wealth, take us on thy lap for protection, destroying Datwa with might.

11. Those who do not worship the gods nor offer sacrifice, may thy friend Pravata throw them down from Heaven, hurling them down unto the terrible grinder; this the worship of others.

12. Mighty Indra, be kind to us like fried grain, take up the cows, take them twice and give them to us.

13. Priests, attend carefully the sacrifices, we cannot otherwise fittingly perform the rite in praise of the vanquisher of enemies, the ever victorious, the showerer of blessings.

14. Indra, worshipped equally by us all worshipped by many Rishis offering sacrifices, killer of enemies, leaving calves after calves to your worshippers.

15. May the Maghaban lead the cows and calves of the enemies away from them as a goat is led to drink.

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SUKTA II. (LXXI.)

Deity Agni, Rishi, Sudity or Purumilla, Metre, first nine verses Gayatri, the rest Pragatha.

AGNI, do grant us wealth abundant and protect us or all mean and mortal enemies.

2. You gave delight as you were born, we shall protect you from men during all day; do protect yourself from evil spirit during night burning brightly.

3. Son of might, dazzling and blessed, companion of Gods* grant us covetable wealth.

4. Agni, the greedy cannot take away wealth from your worshippers whom you protect.

5. Sage Agni, he who makes sacrifices and is roused by you to get by wealth with your protection lords over flocks of cattle.

6. Agni, you give to the sacrificer wealth and large number of sons, lead us to abundant wealth.

7. Jatavedas, leave us not unprotected in the hands of the evil-minded and the wicked; protect us.

8. Agni, may not the unworshipper snatch away the wealth which you, the Lord of wealth, have given to us.

9. Son of might, kind and bestower of dwellings, giver of wealth abundant to your worshippers.

10. May our hymns reach bright Agni shooting out consuming rays, may our sacrifices and Soma reach Him and secure protection of the possessor of wealth abundant and praised by many.

11. Jatavedas Agni, son of might, giver of all covetable things, immortal amongst Gods and amongst men, doubly immortal, the chief priest with supreme exhileration amongst the worshippers.

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* Sayana has "*Sanovswaupmasi*" others have "*Sanoviswebhirdeveih.*"

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12. I worship Agni in the beginning as I offer the sacrifices, I praise him as the sacrifice is being made, I praise him amongst the gods as the sacrifices, and I praise him desirous of possessing lands, I praise him when the enemies come towards us.

13. May Agni, the Lord of all covetable things, grant us food out of kindness; we pray for affluence for our sons and grand-sons from the granter of dwellings and protector of our persons.

14. Sing, O Purumilla, sing loudly in praise of Agni whose splendours go out in all directions, seeking protection and wealth like other sacrificers who sang loudly of the fame of the illustrious for themselves; pray for a dwelling for Sudity.

15. We sing in praise of Agni soliciting to drive away the enemies, soliciting to grant us protection and happiness; deservedly is he worshipped granter of dwellings to the Rishis and protector of all.

SUKTA III. (LXXII.)

Deity Agni, Rishi Haryata, son of Pragatha, Metre Gayatri.

AGNI has come, offer the Soma, the well-skilled in sacrifices Adhwaryu, make sacrifices again.

2. The Hotri roused the burning flame of Agni, kindly disposed towards the sacrificer and delighting.

3. They roused sleeping Rudra with their tongues desirous of bringing him in front, wishing well of the sacrificer.

4. Agni, the bestower of food, mounts up to burn the firmament scorching the clouds with tongues of flame, mounts up to the water.

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5. Dazzling and jumping from hither to thither like a calf knows no destruction and rouses up to praise him.

6. His chariot is seen with the mighty harness of his horses all at once.

7. Two leading other five, in all seven milk-cows are on the beach of reverberating river.*

8. Being invoked by the folded-hands of the worshippers, Indra by his three rays sends down the clouds upon earth.

9. The red, white, black coloured dashing and new rays come swiftly to the sacrifice, the priests offer butter unto them.

10. They with all reverence worship as it goes up in circle.

11. The sage priests come close and pour the butter into the *Kosa* setting down the cauldron.

12. Come close to the cauldron, the sacrifice is successful and promises good abundant golden *Pans* of the cauldron.

13. Pour down the mixture unto the stream of milk reaching heaven and earth, bring the bull to the river.

14. Like calves knowing their mothers, they know their own dwelling-place flocking hither and thither with their kin.

15. The ministrels serve milk and food to Indra and Agni; Agni is devouring the food with his jaw.

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* This and the following describes alligorically Pravargya ceremony.

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16. The wind with suns seven rays milks the good food and drink from the one with seven steps.*

17. Mitra and Varuna, I drink Soma as the sun rises; it is a medicine to the sufferer.

18. Standing in chosen place I offer you oblations, Agni is filling the sky in all directions with bright rays.

SUKTA IV. (LXXIII.)

Deities Aswins, Rishi Gopavana, Metre, Gayatri.

Aswins wake as I am making sacrifices (come) yoking your chariot. May your shelter encompass me!

2. Aswins, drive down in your chariot swift than the twinkle of an eye. May your shelter encompass me!

3. Aswins, for Atri you pour cold water on scorching fire. May your shelter encompass me?

4. Where are you? Where have you gone to? Where have you flown to as if like hawks? May your shelter encompass me!

5. Hear my invocation from wherever place and at what hour to-day? May your shelter encompass me!

6. In danger Aswins should be most earnestly solicited, I have formed friendship with them. May your shelter encompass me!

7. Aswins you built up a dwelling for the protection of Atri. May your shelter encompass me!

8. While Atri sang in praise of you, you kept down the scorching fire. May your shelter encompass me!

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* Sayana explains "Saptapadimu" the middle tone with gliding food personified in the cow milked into the Dharma.

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9. Saptavadhri by praising you kindled the flames of fire. May your shelter encompass me!

10. Lords of immense wealth hear my prayer, do come. May your shelter encompass me!

11. As an old man though often called, does not come, so are you acting. May your shelter encompass me!

12. Aswins, you are closely related with a common kinsmen.* May your shelter encompass me!

13. Aswins, your chariot moves down with great speed through worlds heaven and earth. May your shelter encompass me!

14. Bring us many thousands flocks of cattle and horses. May your shelter encompass me!

15. Go not by us with your many thousands flocks of cattle and horses neglecting us. May your shelter encompass me!

16. The dawn has come out with red effulgence, the mistress of the rite is throwing light. May your shelter encompass me!

17. Aswins, like a wood-cutter cleaning a tree with his axe, the dazzling sun cleans the darkness. May your shelter encompass me!

18. Bold Saptavadri loaded with the heavy burden of the basket and being dragged back as a mighty force breaks through a city, break through it. May your shelter encompass me!

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* This alludes to the myth of the two Aswins being both born from the wife of the Sun (See Vivaswat) who had taken the form of a mare.

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SUKTA V. (LXXIV).

DEITY in first twelve verses Agni, Metre of the 1st, 4th, 7th, 10th, last three—Anustubh and rest Gayatri.

AGNI desirous of sacrifices, beloved and invoked by all, I invoke him in a way becoming of a household, on your behalf, seeking happiness.

2. Him is offered clarified butter, Him all worship like a friend with hymns and offer oblations.

3. Jatavedas, who wormly worships on behalf of the worshippers is offering sacrifices at the rite to go up to Heaven.

4. We are near the mighty Agni, the killer of the wicked and the blesser of the righteous, in his force Srutarvan, the heroic son of Riksha is mighty.

5. The immortal, praise-worthy Jatavedas who sends light cleaning darkness receiving clarified butter offered at the rite.

6. Agni, these many worshippers praise you with oblations pouring down from up-raised ladles.

7. Joyous pure Agni of mighty deeds, come beautiful friend, we have prepared their new hymn in praise of you.

8. Joyous, kind Agni, may this please you; we praise you with it, mightest of the mighty.

9. May this new praise add enormous wealth to our possessions in battle.

10. Worship the dazzling swift going Agni who brings the spoil of the enemy to our cars enabling us to ravage our enemies and their precious and abundant stores and who like Indra protect us.

11. Purifier Agni, Angirash, who being invoked by Gopavana gave abundant food to prayers.

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12. Agni, whom innumerable worshippers praise seeking food, come to their help and destroy their enemies.

13. Being called before the mighty son of Riksha, Srutarvan, subduer of enemy, rove the heads of the four horses as the wool of rams.

14. As the birds bore away to his house the son of Tugra, so the chariot with the quick four horses of the mighty Lord bear me to the store of the enemies.

15. I invoke you mighty Parushni, none can give so many and so good horses as the mighty king.

SUKTA VI. (LXXV).

DEITY Agni, Rishi Virupa, Metre Gayatri.

AGNI, your god-carrying horses as a good charioteer and like a worshipper seek in the front.

2. Divine Agni most wise speak to the gods in favour of us, secure for us the desired things.

3. Mighty young, son of might, true aud worshipable honoured by many with sacrifices.

4. Agni, Lord of many-fold food, Lord and master of immense wealth.

5. Angiras, in company with other gods take up our sacrifices like Rebhus bending the tyre of a wheel.

6. Virupa, with unbroken addresses sing in praise of the propitiated bestower.

7. With the help of dazzlingly bright Agni, our host, we shall destroy mighty enemies and obtain their cow.

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8. As a cow full of milk and dropping it down in stream does not forsake its calf so may we not be forsaken by Agni who unites with gods.

9. As a wave unsettles a ship so may we not be over thrown by any sudden attack of wicked enemy

10. Divine Agni, you are invoked with praises soliciting strength with which to overthrow the enemy.

11. Agni, grant us immense wealth; so that we may have our desired fulfilled.

12. Lord of space, grant us abundant space.

13. Don't forsake us overwhelmed by enemy; help us to plunder the possession of the enemies.

14. Agni, jealously protect all the worshippers whose offerings he has partaken.

15. Agni, make us free from all our adversaries and protect all over whom I am master.

16. Agni like a father you have given us protection in previous times; we seek that blessings now.

SUKTA VII. (LXXVI.)

Deity Indra, Rishi Purusuti, Metre Gayatri.

I INVOKE Sage Indra with Maruths, who by might lord over all, seeking demolition of the enemies.

2. Indra, with Maruths broke open the head of Vitra by his thunder-bolt of hundred knots.

3. Indra of ever increasing strength with Maruths tore into parts Vitra making way for rains from the sky.

4. This is Indra who with Maruths controlled all rites to drink Soma.

5. We praise the powerful Indra and Maruths, the mighty receiver of the evening oblations.

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6. We invoke Indra and Maruths with sacred hymns to drink Soma.

7. Indra, Swatakratu worshipped by many, giver of blessings, drink Soma offered at the rite.

8. Indra wielder of thunder-bolt for you and for Maruths. Soma has been effused and is offered with devotion and while praise is sung.

9. Indra with your companion Maruths drink effused Soma offered in the rites intended to gain heaven ;* and make your thunder-bolt sharp with might.

10. Indra, mighty, waking up did shake his mouth and drunk Soma effused by being pressed between two boards.

11. When you did crush down the Dayshu, heaven and earth recognised you as their Lord

12. The hymn sung at the sacrifice goes up to eight points ; goes up to Sun, goes up not so far as Indra.

SUKTA VIII. (LXXVII).

Deity Rishi as above, Metre 1—9 Gayatri, 10 Brihati, 11 Swata-brihati.

SWATAKRATU no sooner was born and enquired of his mother who were the most strong and most illustrious.

2. His heroic mother replied they are Aurunavabha and Ahisuva they are your enemies whom you must conquer.

3. The destroyer of Vitra, dragged them along like spokes tied in a chariot ; the demolisher of enemies grew mighty strong.

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* This admits of the interpretation "sacred days returning with intervals."

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4. Thirty lakes of Soma, he drank at a draught.

5. Intending to bestow affluence to Brahmanas, Indra, broke the cloud in the regions, where none can stand.

6. Indra, squeezed rains from the clouds with his long arrow and got rice boiled.

7. Your friend and ally the long arrow has hundred points and thousand feathers.

8. Immensely roused, strong and heroic, you bestow wealth to your worshippers to their children and to their wives.

9. These mighty mountains were set in place by you; you placed them solidly in your mind.

10. The round going sun sent forth by you bring waters hundred cattles and rice boiled in milk, Indra slew the bear who took away water*

11. Your good bow made with skill sends forth for your golden arrow without missing the point; your arms are always ready for fight; vanquishing and overthrowing, cleaning and destroying.

SUKTA IX. (LXXVIII.)

Deity, Rishi as above, Metre Gayatri but in the last Brihati.

Being propitiated with the food offered at our sacrifice mighty Indra, give us hundred and thousand cows.

2. Bring for us in highly priced, golden pots, oil and condiments and cows and horses.

3. Firm, bestower of dwellings, illustrious, bring for us ornaments for the year.

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* A long line of legends have born of it.

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4. None brings good fortunes like you; none brings spoil from the enemy; none gives blessings; none else, O mighty is leader of sacrifices.

5. Indra cannot be thrown down or conquered; he is omnitient and hears everything.

6. He humiliates the wrathful, remaining uninjured; he humiliates all who speak ill of him.

7. The drinker of Soma, the anxious destroyer of Vitra, is full satiated with the viands offered by the worshippers.

8. Drinker of Soma, all wealth, all things bright and rich are stored in you.

9. My desires run to you soliciting horses, cows, gold and barley.

10. Indra, Maghavan, I invoke you and take up the sickle, grant me Soma barley thus cut and thus piled.

SUKTA X. (LXXIX.)

Deity Soma, Rishi Kritun, Metre, Gayatri but in the last verse Anustubh.

Sing hymn in praise of Soma producing all irresistible, victorious, sage and wise granting food.

2. He covers the uncovered; the sick is by him cured; the blind sees, the lame walks.

3. Soma, give us generous protection against the evil-doings of our enemies.

4. Soma, with your prowess and sagacity drive away our mischievous enemies out from earth and out from heaven.

5. Solicit for wealth invoking for gifts the generous-minded, we speak out our desires like the thirsty.

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6. By Soma induced one losing all, regains them by offering sacrifices, Soma grants life long without end.

7. Soma, granter of felicity, doing actions without vanity, surely bless dwelling in our hearts.

8. Soma, do not frighten us; give no cause for fear, over-power us not with your dazzling brilliance.

9. O King!! drive away our enemies, drive away those who intend evil of us; drive away the mischief-makers, I remain awake watchful of the empires.

SUKTA XI. (LXXX.)

Deity Indra, but of the last Deva, Rishi Ekadyu Metre Gayatri but in the last Trishtubh.

SWATAKRATU Indra, I know no other granting happiness, do you grant us happiness.

2. Invaluable, you did protect us in battle in the past; do you make us happy, by your protection.

3. Leader of the priests, master of the sacrifices, give us immensely.

4. Indra, thunderer keep safe our conveyances left behind, bring them in front.

5. Do you get up; why should you remain idle? Let our car in the foremost front; here near you are our sacrifices soliciting food.

6. Keep away from harm; our ears run in search of food; you can do anything you please; make our victory absolute.

7. Indra, resolute, invincible like a city vanquisher of enemy, this good timely offered sacrifices go towards you.

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8. May we not be blamed; very distant is the place where abundant wealth is stored; may not our enemies be able to pertake of it.

9. We invoke you in your sacrificial fourth name when you hasten down to our protection.*

10. Make the possession of Akadyu abundant, O Immortal Gods and Goddesses, who have pleased you with honouring praises; may Indra, quickly come to us in the morning who grants abundance for righteous actions.

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* The four names are constalation names, *Vide* Satap. Brahm. ii. 1, 2, 11.

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ANUVA'KA IX.

ADHYAYA V.—*(Continued.)*

SUKTA I. (LXXXI.)

DEITY Indra, Rishi Kusidin, Metre Gayatri.

INDRA, Lord of the horses; do you seize spoil, wonderful, admirable and worth possessing.

2. You are renowned, the accomplisher of mighty deeds, Lord of wealth abundant, granter of immense gifts of gigantic boyant and mighty protector.

3. As a ferocious bull cannot be held back so neither man nor gods can hold you back when you are disposed to give.

4. Come rushing to us, praise Indra, the Lord of abundance, brilliant, may we not be vexed by the possession of others.

5. May Indra, be the Prastotri and the Upagatri the singer of the prelude and of the accompaniment, may he hear our praises, may the Lord of wealth be propitiated.

6. Bestow us gifts with your right hand; and with your left hand, do not keep us away from possessing wealth.

7. Heroic Indra, of firm determination, come bringing the wealth of the most low-minded of the men.

8. Indra, grant us from your immense wealth which the sage, worshipper gets from you.

9. May we get wealth quickly soliciting wealth men at once worship you.

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SIXTH ADHYAYA.

MANDALA VIII.—*(Continued.)*

ANUVAKA IX.—*(Continued.)*

SUKTA II. (LXXXII.)

DEITY, Rishi, Metre as above.

DESTROYER of Vitra, come quickly from wherever you are far or nigh to drink exhilarating Soma offered at the sacrifice.

2. Come and drink the most exhilarating effused Soma as you like it very much.

3. Be propitiated with offering; may this at once subside your anger against the enemies and make your heart joyous.

4. Indra, without enemy, come invoked by singing of hymns from heaven dazzlingly brilliant to this sacrifice where fire burns throwing brilliance over the world.

5. Indra, grinded by stones, the Soma has been effused, and has been mixed with milk as is this solemnly offered for your pleasure.

6. Indra, be kind to my solicitations, attend this rite of drinking of Soma mixed with milk.

7. Indra king of kings, drink all the Soma poured Chamasus and Chamu.

8. Indra king of kings, drink all the Soma as is in the calves looking like a moon in the water.

9. King of kings, drink all the Soma which the hawk got from heaven without being violated and sore away for you holding by its foot.

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SUKTA III. (LXXXIII.)

Deity, Vishwadevah, Rishi, and Metre as above.

We pray for the noble protection of the granter of desires for our age and benefit.

2. May Varuna, Mitra, Aryaman be always our friend and protect us.

3. Leaders of rite lead us through far sparing enemies like a ship making way through water.

4. Aryaman, may we get wealth, praiseworthy wealth which wealth we pray for Varuna.

5. Most sage, driver of enemy, Lord of wealth, Aditya, may I not get wealth which is unclean one by unrighteous actions.

6. Most liberal deities, be we performing Agnihotra at home or go we in search of fuel; we invoke you to accept our oblations.

7. Indra, Vishnu, Maruths and Adityas come from your brethren.

8. Most liberal-minded, though born differently from the same mother's womb we at once announce your brotherly relationship by our songs.*

9. Most liberal deities come here headed by Indra as your leader with all your brilliance we repeatedly worship you.

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* This alludes to the legend in Taitt Samhita where Aditi concerned four Adityas and then because of her covetious desire and barren egg and also again Vivaswat, but however no mention is made of her giving birth to Pushan and Aryaman.

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SUKTA IV. (LXXXIV.)

DEITY, Agni, Rishi Ushanash, Metre Gayatri.

I SING in praise of Agni, loved by all; his presence is delightful like of a friend, who brings cartful abundance.

2. Who engaged in the God ordained functions of Garhapathya and Ahanairiya is like a Sage and Seer.

3. Agni of everlasting youth, accept our worship, protect your worshippers, protect their children.

4. Angiras, Divine Agni, how am I to utter your praises; you are supremely slighter of your enemies.

5. Born of might, what sacrifices, by which devotees, should be offered to you and when shall your praises be sung?

6. May our worships propitiate you to bring for us nice houses and enormous wealth of food.

7. Whose sacrifices please you the most, Lord of dwellings, Agni, who by praise, can secure of you abundance in kine?

8. Agni is kept burning brilliantly in the house; powerful Agni, illustrious for mighty deeds, rushes out in front in battles.

9. With full protection he lives in his own house and injuring enemies he remains himself uninjured and grows powerful with mighty offsprings.

SUKTA V. (LXXXV.)

DEITY Aswins, Rishi Krishna, Metre Gayatri.

NASATYAS, Aswins being invoked by me do you come to drink, joy-giving Soma.

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2. Aswins, hear my praises and my prayers, joy-giving Soma.

3. Aswins, plentiful in rites, Krishna prays, joy-giving Soma.

4. Hear the praises of Krishna, praising you with hymns, master, joy-giving Soma.

5. Lords, grant to the wise priests an invincible house, joy-giving Soma.

6. Aswins, come to the sacrificer singing your praise in his dwelling, joy-giving Soma.

7. Lord of raining wealth, come in your solid built chariot driven by asses, joy-giving Soma.

8. Aswins, come in your triangular car provided with three seats; Aswins, Nasatyas, hasten to me as I worship.

9. Aswins, Nasatyas, come down speedily invoked by me to drink intoxicating Soma.

SUKTA VI. (LXXXVI.)

Deity Aswins, Rishi Viswaka or Krishna, Metre Yagati.

Health giver, spring of joy worshipped by Daksha Dasaraj, Viswaka praises you for his son, let not our friendly relations be disturbed; hasten hither with easy reins.

2. Vimanas worshipped you before and you were pleased to give him the knowledge of obtaining wealth. Viswaka praises you for his son; let not our friendly relations be disturbed; hasten hither with easy reins.

3. Spring of joy to many, you granted affluence and precious wealth to Vishnava, Viswaka praises you

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for his son; let not our friendly relotions be disturbed; hasten hither with easy reins.

4. We invoke the hero, the Lord of wealth, the Lord of Soma, dwelling far away, who singing of hymns like of his father is most pleasing, soliciting protection; let not our friendly relations be disturbed, hasten hither with easy reins.

5. Like the harminger of truth, the sun puts down (in the evening) which he again sends abroad in the morning; Truth really subdues the assault of the enemies, but not our friendly relations be disturbed, hasten hither with easy reins.

SUKTA VII. (LXXXVII.)

DEITY Aswins, Rishi Dyumnika, Son of Vasista, Metre Pragatha.

ASWINS, the songs in praise of you go up like water in a well during rainy season; come down quickly, the Soma is effused at the bright rite giving joy; leaders of rites like Gauras drinking from a pool.

2. Aswins, drink the intoxicating Soma as it tickles down into the cup, sit with joy on the sacred grass spread in the house of your worshipper and drink the Soma.

3. Your worshippers prayed you soliciting protection, come loved to their rite at the dawn in the house of those who have arranged to spread the sacred Kusa grass.

4. Aswins, hasten from the Heaven, do you with all brilliance sit on the sacred grass, drink the intoxicating Soma like two Gauras from a pool and grow mighty.

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5. Aswins, drive down in your golden chariot with your shining horses, Lord of wealth, protector of the righteous, drink Soma.

6. Aswins, of fine deportments, mighty in actions hasten down as we your worshippers praise praying you to partake the viands offered at the sacrifice.

SUKTA VIII. (LXXXVIII.)

DEITY Indra, Rishi Nodhas, Metre Pragatha.

LIKE a cow calling its calf in the cowshed we invoke beautiful Indra, singing hymns, who overthrows enemies and delights in the exhilarating drink.

2. Indra, strong with forces around like a mountain, protector of many, of dazzling brilliance, bounteous we invoke him for precious food and abundant cattle increased hundred and thousand fold.

3. Indra, whenever you intend to give wealth to your worshipper as I am, none can obstruct you nor even the green and firm mountains.

4. Verily you are a mighty hero by your many deeds, overthrowing all by your strength; we sing this hymn made by Gautamas bringing you here to grant protection.*

5. Indra you have exhausted the Heaven by your might, the bounds of this earth hold you not, kindly grant us food.

6. Maghaban, bounteous, hear our invocations soliciting food; none can obstruct you when you wish to give food to your worshipper.

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* Sayana explains this hymn "bring hither for their protection when they have made manifest."

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SUKTA IX. (LXXXIX).

DEITY as above, Rishi Nrimedha and Purumedha, Metre of first four verses Pragatha, fifth, sixth Anustubh, seventh Brihati.

SING the mighty hymn Brihatsaman in praise of Indra, the purifier of sin, by which the righteous produced the Godly all rousing sun for the Gods.

2. Indra, of dazzling brilliance, Lord of the forces of Maruths, de sroyer of the unworshipping, vanquisher of the mischievous, victorious, the Gods covet your friendship.

3. May Swatakratu, the destroyer of Vitra, strike down with his thunder-bolt of hundred age Vitra, priests sing loudly hymn in praise of Indra.

4. Indra, hero of mighty daring, daringly bring us food which you possess in abundance; let water rush out and spread over the Earth;* strike down Vitra and drive away all.

5. Maghaban, none proceeded you, when you were born to kill Vitra, you spread the Earth and held up the Heaven.

6. Sacrifice was offered to you, pleasing hymns were sung in praise of you; all that had been till then born; you are above them all.

7. You put delicious milk in cows, you put the sun up to Heaven; as Gharma is heated with Summon hymns so are you with praise; the mighty summon should be sung in your honour.

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* Mothers means water, Tait. U. P. II. 1, "from the waters comes the Earth, from the Earth—the plants, from the plants—the food, foods—semen, from semen—men."

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SUKTA X. (XC).

DEITY Rishi as above, Metre Pragatha

DESTROYER of Vitra, overthrower of the strongest enemies, praiseworthy helper in battles accept our praises and libations.

2. Mighty bestower of wealth, verily you make your worshippers joyful, Lords over many, Lord of enormous wealth, worthy son of might, we pray for your worthy gifts.

3. Indra, Lord of bay horses, worshippable, we worship you with fitting praises; accept our hymns composed in praise of you.

4. Maghaban, righteous, untouched, you subdue adversaries, ferocious, grant wealth flowing to your worshippers.

5. Indra, Lord of might, Lord of dazzling Soma offered at the rite, granter of protection you alone crush down the enemy with your thunder-bolt whom none else could withstand or turn away.

6. Lord of might! Lord of true knowledge! we invoke you for wealth which is our portion your dwelling is glorious; May your blessings crown us.

SUKTA XI. (XCI.)

DEITY same, Rishi Apala daughter of Atri, Metre Anustubh but in the first verse, Pangti.

A YOUTHFUL woman while going to fetch water found some Soma plants growing by the way, she took them up to carry home thinking to squeeze out Soma from them for Indra.*

* That there is a legend named Satyayana Brahmana that Apala getting a pernicious skin-disease was repudiated by her

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2. Indra, Hero, dazzling bright, drink this Soma effused by my teeth with this fried barley and Krambha.

3. We want to know you well but we know you not, Soma begin to come out slowly, first, quickly thereafter.

4. May Indra make us manifold mighty, may he grant us abundance and manifold wealth; hated by our husbands and compelled to be separated from him, may we be united with Indra.

5. Indra, by your favour the three places yeilded my fathers bald head, his barren field and my body.

6. By your favour, may my father's field, his bald head and my body be over grown with hair.

7. In the hole of the charriot of the cart and of the yolk, you did purify Apala and made her skin lustrious like the sun.

———:o:———

SUKTA XII. (XCII).

Deity same, Rishi Srutakakha. Metre Gayatri but the first verse Anustubh.

Sing in praise of Indra, you the priests, he drinks your saccrifices offerd at the rite. Swatakratu is the mighty vanquisher of enemies and most generous of men.

2. Anounce Indra, worshipped and praised by many illustrious and eternally worshippable.

---

husband and returned her father's hermitage, while once going to bathe found some Soma plants in the way began to chew them. Indra on a sudden appeared and enquired if Soma being effused anywhere. She told him all and asked Indra to take Soma out of her mouth. Indra fell in love with her and did drink the Soma which made mighty proud.

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3. Indra, spring of delight, bestower of food abundant, may he grant us abundance.

4. Beautiful jawed Indra has drunk drops of Soma prepared with barley which Sudakha scrupulous at the rite offered.

5. Proclaim the praise of Indra, inducing him to take Soma which makes him mighty strong.

6. Having drunk the intoxicating Soma, Indra grew mighty and conquered all.

7. Indra, victorious of all, receiver of your praises invo[illegible] him for protection.

8. Hero, irresistible, above injury by others, partaker of Soma, unobstructed Lord.

9. Praiseworthy, all-knowing, grant us wealth again and again, grant us protection and wealth of our enemies.

10. Indra, of mighty strength, of hundred and thousand fold, come to us.

11. Sakra, thunderer, smiter of mountains, may we be successfully engaged in deeds, may we with the help of your horses become victorious in battles.

12. As the cattle is satisfied with pastures may we satisfy you with our worship.

13. Thunderer, Swatakratu, we like all mortal beings are moved with desires.

14. Indra, the Supreme, son of might, men express their desires to you and are made happy by you.

15. Generous giver, may your terrible but nourishing deeds encompass with protection.

16. Grant us that joy, Indra, which you enjoyed while intoxicated with Soma.

17. Indra, the highly praised Soma, kindled your strength and destroyed your enemies.

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18. Indra, thunderer, destroyer of enemies, verily Soma is your drink; you bestow to our knowledge abundant wealth to your worshippers.

19. We praise Soma effused for your exhilaration from every direction, do worshippers praise Soma known to all.

20. Indra, crowned with the most perfect graces, praised by seven priests in company, Soma is effused and we invoke Indra.

21. In the first three days of the Abhiplava the sacrifice which leads to Heaven lasted by Gods; may our worship augment it.

22. Indra, the Supreme, let Soma go into you as the rivers run into the sea.

23. Indra, giver all alive, you have come by Soma by your might which is entering into you.

24. Indra, destroyer of Vitra, may the Soma be sufficient for your satisfaction.

25. Srudakakha worships praying for a house, horse and cattle.

26. May the Soma effused be enough for you; liberal-minded, may you get it by your might

27. Thunderer, may our worship reach you; may we get from you enormous wealth.

28. You are a hero and resolute, loving to vanquish by the mighty; we please you with praises.

29. Indra, Lord of abundance, all are benefitted by your gift, by you my friend.

30. Lord of food, do not behave like an idle Brahman, enjoy the beaverage Soma effused and mixed with milk.

31 Indra, may not the disturbing way-layers trouble us at night; may we with your help drive them away.

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32. Indra with your help we shall challange the enemies, and you are our friend, we are your worshippers.

33. Indra, the chaunters are your friends devoted to you, they are worshipping you over and over again.

SUKTA XIII. (XCIII.)

DEITY Indra, Rishi Sukaksha, Metre Gayatri.

O SUN! you rise at the command of the Showerer of plenty, giver of abundance, well-intender of all, illustrious for his wealth.

2. Destroyer of Vitra and of Ahi, he smote down ninety nine cities.

3. May our noble friend Indra, give us horses, kine and barley like a cow having abundant milk.

4. Sun, you have risen to-day by the command and with the strength of Indra.

5. Verily you are right thinking in your increasing strength, "I shall not die."

6. You go quickly whenever Soma is effused whether far or near.

7. We mightily praise Indra, the slayer of Vitra, may he grant us abundance.

8. Indra noted for bounty, Lord of strength, Lord of intoxicating Soma, illustrious, praiseworthy justly deserves Soma.

9. Indra, unconquerable and swelling with strength, sharp and eager like a weapon with the praises of his worshippers, rushes quickly to assail enemies and bestows wealth.

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10. Indra, Maghaban, praisesworthy, if you are friendly towards us, do as we sing your praise, make our path smooth amidst difficulties.

11. Your command the most heroic cannot resist, nor can he injure your righteous empire.

12. Both the Goddesses Heaven and Earth worship your irrisistable, scorching prowess, O Indra! of beautiful Jaw.

13. By your grace sparkling milk is germinated in cows black red and spotted.

14. When the Gods ran in various directions, afraid of the might of Ahi and overtaken with the fear of the Deer.

15. Indra, destroyer of Vitra, unconquerable, with our enemy, you did use your mighty strength and drove away.

16. The illustrious destroyer of Vitra, of great might is invoked here for wealth.

17. We are desirous of possessing kine, you are present at Soma offerings in various names and in various places.

18. May the destroyer of Vitra, Swakra, hear our praises and accept the Soma offered by us.

19. Indra, bestower of abundance, gladen our heart with your approach and your wealth.

20. The destroyer of Vitra, Lord of Niyuta is delighted to drink Soma and hymn is sung in his praises.

21. Bestower of wealth to his worshipper, pleased with Soma, bring us thousand fold abundance.

22. Soma with the waters vasativaryah and Ekadhanah longs to be drunk; stale Soma delicious to drink is mixed with water.

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23. The priests have by their offerings at the rite mightily augmented the strength of Indra and sent him rushing to the Avabhrita.

24. May his horses with beautiful golden manes bring him dancing to our rich and pure offering.

25. Soma has been effused and Kusa-grass spread; Agni of dazzling bright rays bring Indra hither.

26. May Indra give prowess and abundant wealth with dazzling Heaven to his worshippers and to the priest singing hymn in praise of Indra.

27. Swatakratu effusing intoxicating Soma for you and praising you, be kind to your worshippers.

28. Swatakratu, Indra, if you are kind to us give us food and grant us might and bestow on us what is best.

29 Indra, Swatakratu, if you are kind to us shower blessings on us.

30. Destroyer of Vitra, we invoke you with Soma effused, do you be kind to us, Indra.

31. Indra, come on your horses to drink the effused Soma.

32. Swatakratu, most powerful destroyer of Vitra revealed in the two forms as destroyer and as merciful, come on your horses to drink effused Soma.

33. Destroyer of Vitra, the effused Soma is for your drink; come on your horses to drink it.

34. May Indra, the mighty one, bring with him the showerer of abundance, Rabhu, Ribhukshaka, and the most powerful Vaja to partake of your offerings.

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ANUVA'KA X.

ADHYAYA VI.—(*Continued.*)

SUKTA I. (XCIV.)

Deities, Maruths, Rishi Bindhu or Putadarksha, Metre Gayatri.

THE mother of the Maruths of enormous wealth, Prisni, the cow desirous of food is drinking; she is yoked to their vehicles, she deserves honour.

2. The Gods do their alloted works in her presence. The sun and the moon move peacefully to give light to the world.

3. The priests while worshipping sing hymns in praise of Maruths invoking them to drink Soma.

4. Here is effused Soma, do you dazzling Maruths with Aswins drink of it.

5. Mitra, Ayrjaman and Varuna, bestower of posterity and dwelling in three places, do you drink the Soma made clean by cloth.

6. Like a priest, Indra, covets to drink Soma with milk in the morning.

7. When with the Maruths of mighty strength, killer of enemies come like a lightening through the firmament to partake of our offerings.

8. Dazzling bright of enormous strength, may I get your protection to-day.

9. We have offered all the good things of earth and heaven, do you Maruths, come to drink Soma offered by us.

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10. Dazzling, most powerful, I invoke you: do you come to drink Soma.

11. The heaven and earth are for you, Maruths, do you come to our invocations to drink Soma.

12. Maruths, moving in clouds, bestower of rains I invoke you all; do you come to drink Soma offered by us.

SUKTA II. (XCV.)

Deity Indra, Rishi Tiraschi, Metre Anustubh.

PRAISEWORTHY Indra, like a charioteer our praises fly to you, like cows running to their calves they run to you, O praiseworthy Rudra! as Soma is effused.

2. Praiseworthy Indra, sparkling Soma is offered to you, drink your full measure; it is everywhere worthy of you.

3. Indra, sending out light brilliance, Lord of the gods drink the effused Soma carried to you by the hawk to your full measure.

4. Indra, you are most powerful, satisfy Tiraschi who are worshipping you soliciting wealth, cattle and heroic sons; you are the most powerful.

5. Do you take into your well-known protection as you did in all times before him, who has composed the delightful new hymns in praise of you.

6. Let us worship Indra, as we praised with hymns and songs in admiration of his might; we worship him for his various grand performances.

7. Let us worship Indra with good hymns and chaunts and propitiate him with good Soma mixed with milk thereby increasing his strength.

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8. Righteous Indra hasten to us with the Maruths protecting you all round, grant us unsoiled wealth and delight in drinking pure Soma.

9. Righteous Indra, grant us abundance, grant to your worshipper, highly priced bounties and as food; Indra, destroyer of enemies.

SUKTA III. (XCVI.)

DEITY Indra, Maruths 14th verse, Indra and Vrihaspati 15th verse, Rishi Byutana, Metre, Trishtubh, but in the 4th verse Viraj.

IT was for Indra, the dawns delayed and did not rise up in time, the mothers, the Seven rivers, the waters stood away making way for men.

2. It was Indra, the wielder of thunder-bolt who by throwing it did pierce and severe the twenty-one table-lands, keeping up the mountains, none, god or man could do what he the rain-giver has done waxing mighty strong.

3. Indra rushes out amongst enemies holding in his strong grasp, the steely thunder-bolt wielding it in his mighty arm, his head fitted up with helmet, his eyes watchful of the enemies and his mouth-giving commands which to follow all near about run to him.

4. Indra, who hurled the mountains, kind to warriors magnanimous bestower, deserving all offerings, I contemplate you.

5. The Brahmanas send up their prayers to you, the mountains like clouds piled roaring, the cows bellowed loud and long as Indra you didst take up the humiliating thunder-bolt to strike down Ahi.

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6. Let us invoke Indra, the granter to us and be friend with him; he preceeds all; all things proved forth from him.

7. Indra, may your alliance with the Maruts be perpetual all gods fled hearing Vitra's snorting you did vanquish the enemies.

8. Praise worthy, sixty three Maruths increased your strength like cows combined; we address you a portion of our share; we shall with offering increase your strength.

9. Who could resist your thunder-bolt and your quick bow; O Rigishin, drive away the Asuras, they have been forsaken by Gods and have no arms to defend themselves.

10. Sing beautifully invoking the powerful, Lord of strength and the most auspicious; praise him, the praiseworthy; may he bestow enormous wealth on me quickly.

11. Sing beautifully of the powerful Indra; he is wafted by praise as a ship through water by performing rites aquire of him the bounteous and illustrious, may he grant abundance quickly.

12. Worship Indra in a proper way acceptable to him; worship him by offering him all your sciences; sing in praise of him who is the most praiseworthy; be pleased, do not grieve, Indra, as soon as he hears your prayers will grant you enormous wealth.

13. Quick Krishna, with ten thousand Asuras gathered on the bank of Amsumati; Indra met him as he was crossing and destroyed his wicked forces.*

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* Various legends attach to this one is that Indra with Maruths ahd Brihaspati smote Krishna with ten thousand forces. Another version has that Soma and Kurus flew from Vitra to Amsumati

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14. I invoke you showerer, vanquish Krishna, I have seen him hiding in an unapproachable place in the Amsubati hiding as in a cloud.

15. Indra with his ally-Vrihaspati destroyed the unworshipping forces with Krishna as the quick dazzling Krishna appeared on Amsumati.

16. Indra you are the born enemy of the ferocious seven who had not known any enemy before; you brought to light the Heaven and the Earth from concealment and filled the world with joy.

17. Thunderer of form determination by hurling with unequalled force your weapon, the thunder-bold you killed Sushana and by your sagacity rescued the cows.

18. Showerer, you smote all who disturbed your worship; you did set free the rivers which were obstructed by the *Dasas*.

19. The distroyer of Vitra ventures on rejoices in drinking Soma, his anger is unquenchable, he is the Lord of rites and is abundantly wealthy as a day he is compared with the rest.

20. Indra smote Vitra and protect men, he is praiseworthy, let us invoke him with the best of hymns; Maghaban, our shelter and courage, he alone gives food which makes us known.

21. Indra, the destroyer of Vritra, the leader of Ribhus, was worthy of invocation as soon as born; he is like the Some juice is worthy of invocation by his friends.

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and though requested would not come out, but Indra by force Soma carried to Gods who drunk So ma and destroyed the Asuras.

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SUKTA IV. (XCVII.)

DEITY Indra, Rishi Rebha, Metre first nine verses Brihati 10th 13th—Atiyagati, 11th, 12th—Upariatob Brihati, 14th—Trishtubh 15th Jagati.

INDRA, Lord of Heaven, Maghaban, do you enrich your worshippers who have laid *Kusa* invoking you with the wealth of the Asuras whose precious possession you have captured.

2. Give cattle, horses, immense store which you have snatched away from the Asuras to your worshippers and priests who always offer you Soma. Don't give them miserly.

3. Let the idle who idles may in careless sleep his time and does not worship you lose all his possessions, do you hide him away.

4. Swakra, whether you are in the distant heaven or in this earth your worshipper earnestly invoke you by singing hymns to bring you to the rites as if in your steads running with you in Heaven.

5. Wherever you be, destroyer of Vitra, in dazzling Heaven or in the sea or in the earth, or in this sky, hasten to our invocation.

6. Indra, Lord of might, pertaker of Soma, grant us your food and abundance to our delight; here is Soma effused.

7. Indra, be a partner with us in our joy; you alone are our shelter and our friend; do not forsake us.

8. Indra, come amongst us, take your seat and drink Soma and grant us your worshippers, Maghaban, great shelter.

9. Wielder of thudder-bolt, none, neither Gods nor men compare with you; you are supreme and above all.

10. Indra has been roused by the corns of the worshippers; the chief and victorious in battle, des-

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troyer of enemies, the terrible, heroic, mighty, angry and awful seizer of the wealth of the enemy, is shining bright as hymns are sung.

11. The Rebhas all in one voice invoked Indra to drink Soma and to grow mighty with the drink; Indra, attender of rites, walks strong by drink, the Maruths were his strong guards.

12. Worshippers salute Indra as his wheel is visible, they worship as the ram is visible and invoke the bright and kind Indra enthusiastically, their hymns of praise reach his ears.

13. Maghaban Indra, the Lord of might unobstructed, Lord of plenty and praiseworthy, I invoke him may he make us prosperous and bestow wealth.

14. Indra, Swakra, Lord of strength, thunderer, destroyer of cities by your might all things, O thunderer! the heaven and the earth tremble with fear at you.

15. Indra, appearing many where in many guises, protect me, rescue me from sins as from water; when may we expect from you coveted wealth in various kinds and in various ways?

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SEVENTH ADHYAYA.

MANDALA VIII.—*(Continued).*

ANUVA'KA X.—*(Continued).*

SUKTA V. (XCVIII.)

DEITY Indra, Rishi, Nrimedha, Metre Ushnih, but 7th, 10th and 11th verses—Kakubh, 9th, 12th—Para Ushnih.

SING Saman and Brihat to Indra, the Lord of rites, wise and sage who knows all and desires to be praised.

2. Indra, victorious, by you the sun has been illumind and revealed; you are the most strong, Lord of Gods and creater of all.

3. Light goes out of you to illumine the sky and to illumine the Heaven with your brilliance; with much humility do the Gods covet your alliance.

4. Indra, grand in all ways like a mountain, Lord of Heaven, self-revealing, victorious, desired of all, do come to our invocation.

5. Verily, you are the Lord, drinker of Soma, the heaven and the earth cannot encompass you; Lord of Heaven, you nourish those who make Soma for you.

6. Indra, destroyer of the cities of the enemy, destroyer of the Dashus, protector of man, you are the Lord of Heaven.

7. Worshippable Indra, we send up our invocations addressing you as a man playfully sprinkles water when going over it.

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8. As by the waters of the rivers a lakes wells, so do our praises go up every day, O Hero! the wielder of thunder-bolt.

9. As hymns are sung, so our the horses, which carry Indra, is quickly yoked to the broad-yoked speedy charriot.

10. Indra, Maghaban, Omniscient grant us abundance and mighty strength and give us champion capable of conquering our enemies.

11. Indra, Swatakratu, granter of dwellings, you are our father, you are our mother, grant us the happiness which belongs to you alone.

12. Swatakratu of enormous strength, worshipped by all, I praise you with sacrifices, do you give us abundance.

SUKTA VI. (XCIX.)

DEITY, Rishi Same, Metre Pragatha.

YOUR worshippers, wielder of thunder-bolt have offered you to day and yesterday the drink of Soma; come to our dwelling hearing our praise.

2. Lord of horses with beautiful jaw delight in Soma; your worshippers offer up their prayers, praiseworthy Indra! may your food be the very best and is the ideal food.

3. As the rays gathering converged to the Sun so Maruths do to Indra; and divide his wealth to all born and that will be born; may we get our share.*

* This verse has been variously interpreted. Mahidharas interpretation appears the best. "The gathering rays converse to the Sun portioning out the wealth of Indra, may we obtain our shares and leave them behind to our sons who have been and will be born."

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4. Worship Indra, the showerer of abundant blessings which never injure and ever make one prosper. Indra never attend in making them gifts.

5. Indra, victorious over hostile enemies, vanquisher of all challengers, destroyer of the wicked and evil-minded.

6. Heaven and earth pursue you like mother, O Indra of ferocious strength! when you killed Vitra all fainted at your anger.

7. Ever young, ever victorious and queller of enemy, mighty conqueror, the Lord of chariorters, uninjured by enemies, showerer of rains, your worshippers invoke you for protection.

8. Self-consecrated Indra who purifying others, of immense protection and immense knowledge, the deity of all with abundant precious stores stowed away in hidden recesses which are showered upon the worshippers; we invoke Indra seeking protection.

SUKTA VII. (C.)

DEITY Indra and Vach in 10th and 11th verses, Rishi Nema, Metre Trishtubh 6th Yagati, 7th, 8th and 9th Anustubh.

TO conquer my enemies I go in company of my son before you while Vishvadevas follow me; come to my help Indra, if you intend to enrich me with the wealth of the enemy.

2. I offer the intoxicating Soma for your drink; do quaff the Soma and take it in; do you be my right hand and ally, we together shall destroy the hosts of the enemies.

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3 Pray most devoutly and sing hymns in praise of Indra, you all the worshippers if verily does he exist; Nema doubts as to whom we are to worship as none has seen Indra and he exists not.

4. Worshippers, look up at me here; singly I conquer all by my strength; I wax mighty with the praises of my worshippers and hear to quash who quashed the worlds.

5. When those who delight at the sacrifice come up to me on the back of the horse, my mind induced my heart to recognize that my worshippers and my children were sending up their pathetic invocations to me.

6. Maghaban, all your heroic performances in favour of those who offer you Soma at the sacrifices should go out to the world; you made a gift to Sarabha, the relation of the Rishi of the wealth of the Paravata amassed by several.

7. Indrá has hurled his thunder-bolt amongst the most sensitive portion of the enemy, do you come now quickly, none is by to stop you as before.

8. Suparna swept away passing through iron-city; he brought Soma from Heaven to Indra the wielder of thunder-bolt.

9. Thunder-bolt is encompassed with waters in the sea, the enemies vanquished in battle and flying after their submission to it.

10. For where has departed the allotted portion of Vach, the queen the delight of Gods whose Mantras cannot be understood, she milks water and collects food for her.

11. Gods brought out Vach in her is all varieties of animals; Vach offers meat and drink, she is the delight, praiseworthy come to us.

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12. Vishnu come swiftly and majestically allow the thunder-bolt to lie; may we kill Vitra, unloose the rivers; may thus roaring flow on under the command of Indra.

SUKTA VIII. (CI.)

DEITIES numerous, Rishi Jamadagni, Metre Pragatha but of the 3rd Gayatri, 4th Satabrihati, 13th Brihati 14th, 15th, 16th Trishtubh.

THE priest speedily invokes Mitra and Varuna for the fulfilment of the prayers of the worshipper is truely consecrating oblations for the sacrifice.

2. The leaders of rites, enormously mighty, dazzling, all seeing and all hearing like the arms quick in execution of works helped by the rays of the sun.

3. Who goes to you, Mitra and Varuna, is verily the messenger of Gods; he is made invincible with golden helm and is proud with wealth.

4. Defend us from those who love not in making enquiries nor discourse.

5. Do you sing in praise of Mitra, O Ayryaman, with a sacred hymn composed in the Mandir of sacrifices; sing a pleasing hymn to Varuna, sing in praise of the kings; O you! making so much sacrifices.

6. The red Vasu (gold) securer of victory was given by these, the unconquerable, immortal looks down upon the dwellings of man.

7. Nasatyas, in company, do you come to my rites and to my praising hymns to partake of the offerings.

8. Lord of abundance, we pray for you that gift which defies being influenced amongst demons. Our praise goes to you to the east as you direct, O priests, praised by Jamadagni.

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9. Bayu, do you come to our rite, the sacrifice and the songs of praise are going up to Heaven. The Soma poured on the centre of the cloth is kept specially for you.

10. The priests engaged in the rite, do go straight to offer you oblations, Lord of the Niyut horses do drink Soma both unmixed and mixed with milk.

11. Verily, verily, you are very great O Sun! Aditya, your greatness is extolled.

12. Verily, verily, O Sun! you are mighty, illustrious and mighty among the Gods, you are the destroyer of Demons as the support of the gods; your fame is untarnished and world-wide.

13. The Dawn, designed with so much beauty and brilliance, stooping and being praised is visible here, like the beautiful cow, proceeding to the ten regions which lay spreading like arms.

14. Three species met death, the others were present before Agni; the mighty Sun were in the world, by which purified went to the sky.

15. She is the mother of the Rudras, the daughter of Basus, the sister of Adityas, the nector dwells in her; I address the sage, do not kill the pure inviolate cow.

16. The evil-minded alone do not attend the cow; she is divine, knows all utterances and all speech, she helps to worship gods.

SUKTA IX. (CII.)

Deity Agni, Rishi Prayoga, Metre Gayatri.

CELESTIAL Sage Agni, of everlasting youth, God of dwellings, grant him to his worshipper, plenty of food.

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2. Possessor of perfect knowledge, effulgent Agni, do you induce the Gods to come to the rites wherein praises are sung with all reverence.

3. Agni of everlasting youth, granter of wealth, with your help, with an easily vanquish enemy and siege their store of food.

4. I offer up my praise to Agni dwelling in the Sea like Aurva-Bhrigu and Apnavana.

5. I offer up my prayer to sage and mighty Agni, dwelling in the Sea roaring like the wind with the voice of Parganyas.

6. I offer up my prayer to Agni, dwelling in the Sea, mighty like the forces of Sabitri and favour of Bhaga.

7. Come to the mighty Agni, spreading the grandson of the unconquerable.

8. As the carpenter cuts the timber so may he deal with us; may his skill make us illustrious.

9. Agni, of all the Gods is the dispenser of actions, may he bestow on us plenty of food.

10. Agni, the chief amongst the worshipped in the rite; sing you priests in praise of him at the rite.

11. Agni, ever present at the sacrifice, shinning with effulgent purifying rays, the principal Gods amongst the worshipped.

12. Agni possess the might of a steed, is an ally, vanquishing enemies O Priests; Sing praise in his honour.

13. The hymns of the worshipper sung in your praise unto your glory O Agni! go up to enkindle you when the Vayu comes.

14. All waters go to him; the grass with three joints unbound in bundles spread far for him.

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15. Comes like the sun with blessings and comes with mighty protection to grant all desires.

16. Carry our oblations, O celestial Agni of bright effulgence to the gods.

17. O Sage, immortal Agni! the gods have given birth to you, they are your mothers; you carry oblation to them.

18. Wise, Sage Agni, your place is allotted to you by the Gods, you are the best and expert in carrying oblations to them.

19. I have no cow and nothing to cut wood with which I may bring to you.

20. Agni of everlasting youth, do you burn in the woods we offer to you.

21. May you kindly accept all our woods like ghee, be it infested with ant or emmet.

22. When one kindles Agni with the priests he should perform the rites with full devotion.

SUKTA X. (CIII.)

DEITY Agni in the last Maruths as well, Rishi Sodhri, Metre one to six Brihati, 5th Viradrupa 7th, 9th 11th 13th Swata Brihati, 8th, 12th Kakubh 10th Hrasyasi, 14th Anustubh.

HE who is worshipped with sacrifices, who is master of all means, has come; our hymns go up to Agni was born in an auspicious moment and who always helps the Ayrja.

2. Being invoked by Devadas Agni ran through the earth to meet the Gods and occupied the top of heaven his allotted place.

3. All are afraid of those who attend the sacred rites, so you all should devoutly worship Agni in the rite who grants large number of kine.

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4. Agni, whom you intend to take into your favour who makes his offerings to you has a mighty son who praises you always and is master of large hold, O granter of dwelling !

5. Lord of abundance, even food in strong hold is destroyed by the horses; your worshipper owns inexhaustible wealth, at your pleasure rise the fulfiilment of our desires.

6. Agni who acts as the high priest between the Gods and the worshippers, who delights in making gifts of precious wealth, to Him (to Agni) let our praises like the calves full of intoxicating Soma.

7. The worshippers of unstinted Sacrifices invoke you here with that hymns like horses harnessed to your charriot. O most beautiful Chief ! bestow on us wealth and children and grand-children.

8. Sing loudly in praise of Agni of immense strength the most beautiful true and of effulgent splendour. O Reciter of hymns.

9. Agni of great glory and wealth ignited and invoked showers down enormous food and children on his worshippers. May he continue to grant us fresh bounty and variety of food.

10. O Priests ! praise loudly in honour of the most dear guest. Agni coming down in chariot.

11. Agni is worshippable, all knowing, bestower of precious wealth of far spread fame brought up from the bed of the Sea; it comes down rushing like waterfalls in mountains increasing in strength wiih our rite to wage war.

12. Agni is the giver of dwellings is worshipped by all. He brings the Gods to the rites, none should stand in the way of our guest in coming to us.

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13. Agni those who worship you by singing your praise or other ways, may no harm come to them in any way. The worshippers with all devotion perform sacrificial rites and offer livations that you may be pleased to carry the offerings to the Gods.

14. Agni befriended by Maruths come to drink Soma with the Rudras; come to the invocations of Sobhari, be propitiated with the sacrifices offered at the solemn rite.

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MANDALA IX.

ANUVA'KA I.

ASTAK VI.—*(Continued.)*

ADHYAYA VII.—*(Continued.)*

SUKTA I. (I).

DEITY Soma-Pavamana, Rishi Madhuchchhandas, Metre Gayatri.

SOMA being effused flow in delicious and exhilarating torrents for the drink of Indra.

2. The destroyer of Rakshasas, delightful sight to all, Soma being pressed with irons and effused has taken his place in the Drona.

3. Bestower of abundant wealth, granter of the desired, specially destroyer of Vitra, grant us wealth of the wealthy.

4. You are mighty, you come to the rite of the Gods, grant us strength and food.

5. Indra, we worship you, that is our daily observance; we sing hymns addressing you.

6. The daughter of the son makes your rushing stream pure by pressing it through hair seive.

7. The ten sisters of the fingers seize the Soma when effused.

8. The Soma is squeezed out by fingers sparkling like a water-skin, he rests in three places* and obstracts the enemy.

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* By three places are ment the Drana-Kalasa, the Adhavaniya and the Patabhrit the three vessels.

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9. This fresh Soma is tempered with the milk of the inviolable kine for the drink of Indra.

10. Mighty Indra, exhilarted with the drink of Soma destroys enemies.

SUKTA II. (II.)

Rishi Medhatithi, Deity and Metre as above.

SOMA seeking the Gods flow on in your pure course; shower Indra, do you betake the Soma.

2. Soma, you are mighty, you fulfil desires; you are illustrious and sustainer; do you send forth drink; take your own place.

3. The effused desire fulfilling course of Soma, yeilds ambrossia, the performer of holy sacrifices. veils the Soma water.

4. Mighty one when you are covered with milk water rushes forth to you.

5. Ambrossia is produced of Soma; he sustains the heaven surprises the earth, fulfil our desire and is purified in water.

6. Fulfiller of desires, yellow coloured, mighty and like a friend Soma of beautiful sight resounds and sparkles with the Sun.

7. Indra, by your grace; all busily engaged voices are purified to betake you as you flow on for exhilaration.

8. Soma, you are mighty praised, you are smiter of enemies and have created good places for your worshippers, we covet exhilaration from you.

9. Desirous of Indra flow towards us in your ambrozaic course.

10. Indra, you are the sole of the rite, you bestow cow, horses, food and children

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SUKTA III. (III.)

Rishi Sunassapha, Deity and Metre as above.

IMMORTAL Soma, is coming like a bird to take its place, in Draveitalasa.

2. Being pressed with fingers the Soma is effused and flowaedn.

3. The worshippers performing rites betake the Soma like horse for battle.

4. Thus flowing this heroic Soma moving with mighty desire to distribute all the wealth.

5. The flowing Soma wants a chariot, roars and grants all desires.

6. The sage worship Soma, he gives precious wealth to the offerer of sacrifices and enter into water.

7. The flowing and roaring Soma overcomes all places and goes to Heaven.

8. The following Soma is worshipped at the rite and is unenvied; goes to Heaven, overcoming all places.

9. This yellow Soma, born for the Gods being effused runs to the straining cloth.

10. The Soma of mighty deeds, grants food as born and being effused flows in stream.

SUKTA IV. (IV.)

Rishi Hiranyastupa, Deity and Metre as above.

FLOWING Soma, of mighty food, receive (Gods) conquer (enemies) and act for our welfare.

2. O Soma! give us light, give us Heaven, grant us good fortune, act for our welfare.

3. O Soma! grant us strength and initiations destroy the enemies, act for our welfare.

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4. Effusers of Soma, do you effuse Soma for the drink of Indra, act for our welfare.

5. Soma, do you by your actions and protection attain for us the sun, act for our welfare.

6. By your actions and protection we shall ever enjoy the sight of Sun, act for our welfare.

7. Soma, armed with mighty weapons, do you grant us wealth which goes on increasing in the Earth and Heaven, act for our welfare.

8. You are never wounded in battles though always over throwing the enemy, you grant wealth, act for our welfare.

9. Flowing Soma, the priests worship you at the rite for their own upholding, act for our welfare.

10. Indra, grant us various wealth of various kinds all reaching many horses, act for our welfare.

SUKTA V. (V.)

Deities Apris Rishi Ashita or Dvala Metre Gayatri but last four verses Anustubh.

SOMA effused Lord of all, disposer of the desired, flowing, roaring and pleasing the Gods.

2. Effused Soma, grandson of water hears at a height, flows dazzling through the sky.

3. Worshippable, granter of desires, dazzling, effused Soma is flowing deliciously with mighty force.

4. Strewing the Kusa-grass with heads eastwards at the rite the bright, yellow and coloured Soma flowes rushing with might.

5. The golden Goddess of the gate being worshipped with the effused Soma walks mightily in all directions.

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6. The effused Soma now longs for the beautiful, grand, mighty graceful, fair night.

7. The observed of man, the priest of the Gods, we invoke the two Gods; the effused Soma is dazzling and granter of desires.

8. May the three beautiful Goddess Varati, Swaraswati and mighty Ila come to this our rite in honour of Soma.

9. I invoke Tashta, first born, preceeding, protector, the yellow coloured, effused Soma is dazzling; showerer of desires Lord of all.

10. Effused Soma, like gold yellow coloured dazzling, do you purify the thousand branches tree with your delicious drops.

11. Bishadevas, O Bayu, Brihaspati, Surja, Agni and Indra, do all come to the consideration of Soma.

SUKTA VI. (VI.)

DEITY Soma, Pavamana, Rishi as above, Metre Gayatri.

SOMA, showerer of the desired following Gods and favouring us, grant us protection and flow into the woolen sieve.

2. Soma, as you are the lord, grant us intoxicating Soma and mighty horses.

3. You being effused send down the exhilarating old ambrossia, woolen sieve and grant us strength and food.

4. As water flows downwards so quickly persuit the effused Soma Indra.

5. The ten sisters of the ten fingers prest the Soma as if a mighty horse, sporting out through the seive and sportful.

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6. The Gods will be exhilarated with the effused Soma, granter of desires, mix it with milk for battle.

7. The Soma effused for Indra is flowing in streams as its water is delicious.

8. The essence of the rite effused Soma rushes forth protecting ancient wisdom and granting esires.

9. Exhilarating Soma, being effused for the drink of Indra is roaring at tne rite desiring Indra.

SUKTA VII. (VII.)

Deity Rishi, Metre as above.

THE Juices of Beautiful Soma being rightly effused are flowing gracefully.

2. The Soma is the most praiseworthy sacrifice. He is falling into the mighty water and mighty streams are flowing.

3. Granter of desires righteous, unenviable chief Soma mixed with water, is flowing to the rite.

4. Sage Soma Lord of wealth, when praised the mighty waxes, mighty in heaven.

5. When the Soma is offered by the priests and the effused Soma flows like a wing to the enemy.

6. The yellow coloured Soma being mixed water falls on the woolen sleve and flows foaming hearing praises.

7. Those who are pleased with Soma attains the intoxicated Bayu and Aswins.

8. Those whose offering of Soma flows in waves to Mitra Varuna and Bhaga, they become happy.

9. O Earth and Heaven, do you desirous of Soma grant us food, Basu and wealth.

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SUKTA VIII. (VIII.)

DEITY, Rishi and Metre as above.

THE Soma, augmenting the strength of Indra, is dropping the delightful ambrosia coveted by him.

2. The Soma is being effused, he is put into the laddle, he goes to Bayu and Aswins, may he give us mighty strength.

3. O Soma! being effused pleasing to the eye, do you take your seat at the rite for the worship of Indra and invoke him.

4. The ten fingers nurse you, seven priests please you, the sages make you intoxicated.

5. You are made with the help of water and lamb-wool; we shall mix you with milk for the intoxication of Gods.

6. The effused yellow coloured Soma dropped into the vessels, is like cloth covering milk.

7. O Soma! we are rich, drop unto us, destroy the enemies, meet the friend.

8. O Soma! you shower down rains on the earth, produce wealth, grant us dwellings at the war.

9. You are the observer of the leaders and all-knowing, we drink you Indra had drunk; may we obtain wealth and children.

SUKTA IX. (IX).

RISHI, Deity and Metre as above.

THE seer Soma being pressed with the grinding stone and effused goes to the birds dear to Heaven.

2. Do you flow in your dwelling, unenvied, hymned by all, worshipping and enough for the drink of men.

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3. Purely born, mighty augmentor of rite, like mother to Heaven and Earth is dazzling.

4. The Soma which is augmented by the rivers, that Soma being pressed with fingers purifies the seven rivers.

5. Indra, your performances are unenvied sustain the mighty Soma for great actions by the learned.

6. Immortal Soma, is leader and pleasing to the Gods, knows the seven rivers, fills the wells and pleases the rivers.

7. Soma protect us in the ordained day; do you destroy the Rakshyas with whom we ought to wage war.

8. Soma being invoked with new hymns, do you hasten take rite and dazzling as of yore.

9. Purifying Soma, grant us wealth and children, mighty food and horses, do you bestow them on us and fulfil our desires.

SUKTA X. (५.)

DEITY Rishi, Metre as above.

THE Soma is roaring like a chariot and a horse desiring food is coming for the wealth of the worshipper.

2. The Soma is coming like a chariot as a carrier holds up by his arm so do the Ritic, the Soma in their arms.

3. As a king ic pleased with praise, as a rite is consecrated by the seven priests, so is the Soma by milk.

4. Being praised with mighty praise, the effused Soma flows for intoxication.

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5. The drink of Indra, the good fortune of the Dawn, Soma, the hero is roaring.

6. The worshipping, old, fulfiller of desires, Soma, the people who drinks such Soma are open in the gates of the rite.

7. Like well-mate seven friends the well-conceived Soma is being worshipped by the seven priests.

8. I take Soma in as Soma occupies the naval part in a rite, I am wise and shall glorify Soma.

9. The dazzling praising Indra, with all desired objects are encompassed, does not even see the Soma.

SUKTA XI. (XI.)

Deity Rishi, Metre as above.

O Leaders! the dropping Soma desirious of worshipping the Gods sing in his praise.

2. Your dazzling ambrosia is being consecrated with milk drink of Soma.

3. O King! Do you drop for our cows, for our sons, for our horses, for our vegetables.

4. Sing in praise of Soma, yellow-coloured, dazzling like the Dawn, source of strength, reaching the sky.

5. Consecrate the Soma effused with the effusing stones, pour milk in the exhilarating Soma.

6. Go bowing to Soma, put card in it, offer up Soma for Indra.

7. O Soma! you are destroyer of enemies granter of the desire of the Gods; do you drop for our cows.

8. O Soma, you know the mind and is Lord of it, you flow that Indra might be exhilarated.

9. Effused Soma, do you with Indra, grant us mighty wealth.

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SUKTA XII. (XII).

DEITY Rishi, and Metre as above

MOST delicious Soma is being effused for Indra at the place of rite.

2. As the cows bellows before their calves, so do the wise before Indra for the drink of Soma.

3. Exhilarating Soma leaves at the junction of the rivers, the wise Soma leaves at the mean words.

4. Righteous Sage, wise Soma is worshipped in the lamb-wool as the naval part of the sky.

5. The God of Soma enter into the vessel and the woolen seive where Soma is.

6. Soma having pleased the exhilarating clouds roars loudly shaking the sky.

7. Ever worshipped, producer of *khâra* the Lord of wilderness, Soma leaves amidst works to please men.

8. Wise Soma, being sent from Heaven flows to the regions pleasing to the sages.

9. O Effused Soma, do you grant us dazzling, beautiful horses of wealth.

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ADHYAYA VIII.

MANDALA IX.—*(Continued)*.

ANUVAKA I.—*(Continued)*.

SUKTA XIII. (XIII.)

DEITY, Rishi and Metre as above.

PURIFYING Soma, flows abundantly in streams and passing through the woolen sieve, is going to the consecrated vessels for the drink of Bayu and Indra.

2. Ye seeking protection, go in search of the effused Soma for the drink of Brahmanas and gods.

3. Strength giving, worshippable Soma is flowing out for the performance of rites and to grant food.

4. Soma flow in dazzling and mighty streams for the attainment of our food.

5. May the effused Soma grant us thousand fold wealth and mighty strength.

6. The Soma being sent through the woolen sieve by the effusers, is flowing like a horse led to battle.

7. Like a calf run in bellowing to the cow the Soma is flowing roaring to the vessel, the priests hold him up with their hands.

8. The Soma is exhilarating and pleasing to Indra, effused Soma you destroy the enemies roaring.

9. The effused omniscient Soma, you are destroyer, you all sit at the rite.

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SUKTA XIV. (XIV.)

DEITY, Rishi and Metre as above.

THE wise mixed Soma is flowing with the waves of the rivers making noise pleasing to the ear of many.

2. When the friendly inhabitants of the five Janapadas nicely decorate the sustaining Soma with praises desirous of action.

3. The gods are exhilarated with the drink of mighty Soma mixed with milk.

4. Soma flows downwards through the holes of the woolen sieve to meet the friend Indra at this rite.

5. As Soma mixing his body up with the milk is being rubbed with the grand-son like fingers of the priests as a young mare is rubbed.

6. Soma effused with fingers is running roaring to be mixed up with milk, I shall attain you.

7. The fingers being rubbed are being mixed up with the Soma; they mount on the back of the mighty Soma.

8. The Soma do you come towards us with all the wealth of the Heaven and the earth.

SUKTA XV. (XV.)

DEITY, Rishi and Metre as above.

THE heroic Soma being effused with fingers is going to the Heaven of the creation of Indra with the help of swift going chariot on the strength of mighty action.

2. The Soma, desires mighty action at the rite where the gods are present.

3. The Soma being placed at the *Havirdhan* flows

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4. The Soma shakes the horn, his horses are sharp like those of the bull, the Lord of cattle. He by his strength gets wealth for us.

5. The speedy Soma flowing in the white creepers is Lord of the flowing juice.

6. He reveals and falls upon the concealed and the discomfitted and killed them at the junction of time.

7. The priests are putting it into the Dranas, he is yielding abundant juice.

8. The well-weaponed ten fingers, seven priests express the exhilarating juice.

SUKTA XVI. (XVI.)

DEITY, Rishi and Metre as above.

THE Soma, competent to destroy the Rakshasas, the ambrosia of Heaven and earth, is being effused for the enemy destroying in intoxication of Indra; he is running as a horse.

2. We mix the Soma in this rite with the milk by our fingers; the granter of strength and thine, covering of water.

3. The Soma unattainable by the enemies flowing in the sky inconceivable place him in the sieve, purify it for the drink of Indra.

4. The Soma being worshipped goes to the purifying Sea and thence sits in the Dronas.

5. Indra, the Soma is flowing to you with all reverance for increasing your strength for the mighty battle.

6. Purified with the woolen sieve and thus looking beautiful, Soma stands like a hero to obtain cows.

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7. As the water placed high, rushes down from above so does the mighty strength giving stream of the effused Soma on the purifying straining cloth.

8. Soma, you flow to the woolen sieve for purification, you protect the wise priests.

SUKTA XVII. (XVII.)

Deity, Rishi and Metre as above.

As the rivers run downwards so does the destroyer of enemy swift and spreading Soma run to the Dronas.

2. As the rain falls to the ground so does the effused Soma drop down for the enjoyment of Indra.

3. Most ancient exhilarating intoxicating Soma having killed the Rakshasas is going to the purified vessels for the gods.

4. The Soma is flowing to the pitchers, is being poured upon the straining cloth and being augmented at the sacrifice by praises.

5. The Soma surpassing the three worlds you are now revealing the Heaven and moving, you are revealing the Sun.

6. The wise serving priests intending well are worshipping you and sending up praises in your honour.

7. Soma, the sage, leading priests desiring of food are purifying you for the sacrifices.

8. The Soma flows deliciously, do you mightily occupy your seat and with a beautiful form sit at the rite for drink.

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SUKTA XVIII. (XVIII.)

DEITY, Rishi and Metre as above.

THE Soma is being effused with the stone and flowing into the straining cloth, you are the sustainer of all amidst the intoxicating beverage.

2. Soma, you are wise, you are poet, you are born of food and bestower of ambrosia you are the sustainer of all amidst the intoxicating beverage.

3. All the gods are equally delighted to drink of you. You are the sustainer of all amidst the intoxicating beverage.

4. He holds up with his hand all the covetable wealth. You are the sustainer of all amidst the intoxicating beverage.

5. He like the two mothers is milching the cow, you are the sustainer of all amidst the intoxicating beverage.

6. He quickly covers the earth and the Heaven with food. You are the sustainer of all amidst the intoxicating beverage.

7. He is mighty and when is purified he falls with noise into the pitcher. You are the sustainer of all amidst the intoxicating beverage.

SUKTA XIX. (XIX.)

DEITY, Rishi and Metre as above.

ALL the desirable wealth of various kinds of Heaven and Earth, you bring to us when you are purified.

2. O Soma! you and Indra are the Lord of all you are the nourisher and Lord of cattle, prosper our actions.

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3. Soma, the fulfiller of desires, yellow coloured being purified is taken his place on the Kusa.

4. The mother like (*i.e.* Basativari water) the sun like Soma being sucked by him is cherishing the strength of Soma the fulfiler of desires.

5. When being mixed with Basativari Soma puts germ in it for conception and bright milk is milched.

6. Flowing Soma, bring near those who are away, strike terror into the enemy, seige their wealth.

7. Soma, whether you are near or away destroy the overpowering strenth of the enemy, their food and their mighty strength.

SUKTA XX. (XX.)

DEITY, Rishi and Metre as above.

THE seer Soma is passing through the woolen sieve for the drink of the gods and is triumphing over the adversaries and destroying the boastful.

2. The pure flowing Soma grants thousand fold food with cows to his worshippers.

3. Soma, you by your own will grant wealth, do you grant us food.

4. Soma, send to us mighty fame and give lasting wealth to the priests and food to the worshippers.

5. Soma you are institutor of righteous actions, being purified you are like a king. do you accept our praises O wonderful carrier of sacrifices.

6. The Soma is the carrier, being rubbed mightily with the hands goes to the pitcher.

7. Soma, you are sporting and intend to give granting good vigour to your worshipper you are going to the straining cloth like a gift.

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SUKTA XXI. (XXI).

Deity, Rishi and Metre as above.

THE flowing, bright, enemy conquering, nourishing, exhilarating Soma is going to Indra.

2. They nourish the effuser mixed with all and grant food and wealth to the foe conquering worshippers.

3. The Somas are like sea waves, dropping and sporting easily into pitchers.

4. The purified Soma like horses harnessed in chariot spread the wealth.

5. The Soma as fulfill our desires make gift silently.

6. As the review puts the charioteer commendably before him so do you grant knowledge to the worshipper and be purified with water.

7. The effused Soma, desires sacrifices the mighty Soma have sharpened the intellect of the worshippers.

SUKTA XXII. (XXII.)

Deity, Rishi and Metre as above.

THE Soma Juices as let off roars and leaves out like the horses and chariots engaged in battle.

2. The Soma Juices are spreading like mighty winds like the rains from clouds like the tongues of fire.

3. The pure Soma Juice wise and being mixed with curds permeate by the intelligence.

4. The Soma Juices are purified and immortal are never tired in traversing their paths over the universe.

5. These Soma Juices spread traversing over sky and earth and transcend to Heaven

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6. Rivers coming down follow the good Soma, as it comes spreading to the sacrifice, honouring it.

7. Soma, you have in you the wealth which you ceased from Panis; you did roar loud at the sacrifice.

SUKTA XXIII. (XXIII.)

DEITY, Rishi and Metre as above.

SOMA Juice being effused at the rite flows speedily in exhilarating stream.

2. Which ancient horse traverses new pastures and kindle the sun.*

3. Purified Soma, give us the dwelling of those who do not offer sacrifices; grant us wealth and progeny.

4. Quick rushing Soma Juice drop in exhilarating beverage and go to the ambrosia yielding pitchers.

5. Soma the sustainer of the world holds within sense-stirring essences. is a guard against calumny and heroic.

6. Soma, worthy of sacrifice dropping for Indra and the other gods desiring to bestow food on us.

7. Soma is the chief amongst the exhilarating beverage irresistable Indra destroyed enemies in the past, may he do so ever.

SUKTA XXIV. (XXIV.)

DEITY, Rishi and Metre as above.

SOMA Juices being effused, are going sparkling and being mixed and expressed in water.

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* By this Rik, Soma is being alligorically worshipped

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2. Flowing Soma Juices running like down going water to gratify Indra.

3. Purified Soma, whence may you be brought by the priests; you are going to Indra for his drink.

4. Soma, you are worshippable, you intoxicate men overcome enemy and is effused for the drink of Indra.

5. Soma, being effused by grinding stones you run to the purifying sieve and thence for the belly of Indra.

6. O chiefest of the slayers of Vitra, be effused, you are worshippable with hymns, pure purifier and unprecedented.

7. Effused exhilarating Soma is known as pure and purifier. He is delightably Gods and destroyer of enemies.

ANUVA'KA II.

ADHYAYA VIII.—*(Continued.)*

SUKTA I. (XXV.)

Deity, Rishi and Metre as above.

YELLOW coloured Soma, you are exhilarating and are being effused for the drink of Gods, Maruths and Bayu.

2. Purifying Soma, being held up by our actions enter to your place, and into the Bayu by your own action.

3. The Soma has taken his place is fulfiller of desires, wise, learning, slayer of Vitra, and is shining mightily desirous of Gods.

4. Purified, graceful Soma enters into all forms and is going where the immortals are arrived.

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5. The beautiful Soma, being effused with noise and endowed with wisdom is flowing to Indra.

6. The mightiest of the exhilarating beverage, wise Soma after passing through the refining cloth you are flowing to attain worshippable Indra.

SUKTA II. (XXVI.)

DEITY, and Metre as above, Rishi Idhamadha Son of Brihachyupa.

THE priests purified the flowing Soma by their worship and fingers.

2. The hymns are praising Soma the sustainer of Heaven, dazzling and flowing in thousand streams.

3. The sustainer of all, the institutor of various actions, Soma is by his wisdom sending up his devotion to Heaven.

4. The Soma placed in pitcher is Lord of praise and unenviable. The priests are sending him by the actions of their arms.

5. The fingers are sending up Soma to higher regions, he is graceful and observer.

6. Purifying Soma, you are being sent up to Indra, you are augmented with praise, dazzling and exhilarating.

SUKTA III. (XXVII.)

DEITY Metre as above, Rishi, Nrimedha son of Angira.

SOMA, wise and worshipped from all sides after passing through the filtering cloth and being purified is destroying enemies.

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2. Soma is victorious over all stengthening and is being sent to the straining cloth for Indra and Bayu.

3. The Soma is being pressed in various ways, is the head of the Heaven and knows all, being placed in beautiful vessel.

4. Soma, is desirous of bestowing on us cow and gold, is victorious over fierce and mighty enemies and being himself uninjured is roaring.

5. Soma, being purified falls on Heaven, purified with the sieve is mighty and exhilarating.

6. Mighty Soma fulfiller of desires, purifyer is going to Heaven through the sky.

SUKTA IV. (XXVIII)

Rishi Privamedha, Deity and Metre as above.

SWIFT flowing, stored in pitchers, all knowing, Lord of all, Soma is falling to the woolen-filter.

2. Soma being effused for the Gods and desirous of entering into their body is dropping on the purifying filter.

3. Soma, immortal, destroyer of Vitra desirous of the Gods is taking his allotted place.

4. This fulfiller of desires roaring Soma, upheld by fingers is running to Dranas.

5. All seeing, all knowing Soma being purified, is purifying the sun and all objects of bright force.

6. This Soma purified, strong, unenviable and is the protection of Gods and destruction of the evil-minded;

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SUKTA V. (XXIX)

Rishi Nrimedha, Deity and Metre as above.

SOMA, the showerer effusing in streams and is flowing desirous of showing its strength on the Gods.

2. Worshipping, leaders, Lord of rites the Adharyus, pressing the Soma, ancient, worshippable and like a horse.

3. Soma, of abundant wealth, your strength become subduing, when purified do you fill the ocean like pitchers.

4. Soma, do you capture all wealth and flow in streams and drive away the enemies all at once to a distant place.

5. Soma, protect us from the reproach of those who are miserly and who speak ill of others; may we be free.

6. Soma, flow in streams, capture the wealth of Heaven and Earth and attain dazzling might.

SUKTA VI. (XXX)

Rishi Bindhu, Deity and Metre as above.

THE streams of the mighty Soma, is flowing easily; he is roaring as being purified.

2. The Soma being sent out by the effusers is roaring about Indra while being purified.

3. Soma, do you flow in streams that men may attain heroic, victorious and covetable strength.

4. This Soma, being purified is flowing in streams to the Dranas after being purified by the filter.

5. Soma, you are the sweetest amidst water, delicious and yellow coloured; you are being pressed by the grinding stones for the drink of Indra.

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6. Do you effuse Soma, of the sweetest nice, graceful exhilarating for our strength and for the drink of Indra.

SUKTA VII. (XXXI)

Rishi Gautama, Deity and Metre as above.

Soma, the institutor of various good actions is flowing when purified and is bestowing leaving wealth on us.

2. Soma, you are the Lord of food and augmenter of the effulgent objects of the Heaven and earth.

3. Soma, may the Bayus be pleasing to you, the rivers flow to you and augment your might.

4. Soma, you are augmented by Bayu and water; may the raining strength fall on you from all sides; you seize food at the battle.

5. Yellow-coloured Soma, the cows are giving Ghee and full milk for me; you are placed in a high place.

6. Soma, Lord of the world we covet your friendship, you possess the best Bow.

SUKTA VIII (XXXII)

Rishi Syabaswa, Deity and Metre as above.

Exhilarating Soma juices being effused are flowing for the food of the worshippers.

2. Trita is invoking with fingers pressing grinding stones, the yellow coloured Soma for the drink of Indra.

3. As a swan enters into water so does Soma into the minds of his worshippers; Soma is being sweetened with milk.

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4. Soma being mixed with water do you look like a deer upon the Heaven and the Earth.

5. As a woman praises her fond lover so utterances of praise reach you; you are rushing to the desired battle like a hero.

6. Grant us abundant oblations for renowned fame, wealth, wisdom and glory.

SUKTA IX. (XXXIII).

Rishi Trita, Deity and Metre as above.

LIKE the buffalows entering into forests like waves of water the intelligent Soma is flowing.

2. Sparkling, yellow coloured Soma Juices are flowing in the streams of nectar into the Dranas granting food with cows.

3. The effused Soma is going to Indra, Bayu, Varuna, Maruths and Bishnu.

4. The three words are being uttered the pleasing cows are bellowing, yellow coloured Soma is flowing roaring.

5. Praises are being sung and the mother of rite, Soma, being invoked by the worshippers, is being pressed like a child.

6. Soma, from the four sides pour upon us four oceans of riches, fulfil our thousands of desires.

SUKTA X. (XXXIV).

Deity Rishi, and Metre as above.

THE Soma being effused is flowing in streams to the filtering cloth breaking through the strong cities of [illegible]

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2. The effused Soma Juices are going to Indra, Bayu, Maruths and Vishnu.

3. The effusers are ever effusing Soma Juices by the grinding stones and by their actions milking out the juice.

4. The exhilarating Soma of Trita has been purified for him and has attained his ownself.

5. The Maruths, the Sons of Prishni, protector of rites, are milking out the Soma.

6. The praises being sung are going up to Soma, is flowing roaring desirous of praises.

SUKTA XI. (XXXV.)

RISHI Prabhabasu Son of Angiras, Deity and Metre as above.

SOMA being purified is flowing in streams, come to the dazzling rites to grant us abundant wealth!

2. Soma, showerer, terror to the enemies, holder of our wealth by your might.

3. Hero Soma, by your might we shall conquer our enemies desirous of battle.

4. Desirous of propitiating the worshippers the Soma, the bestower of food, omniscient knower of actions expert in bow and strings, is sending food.

5. We are sending up praises to Soma to please him, Soma is the protector of cows.

6. All are engaged in propitiating the Lord of actions, pure, possessor of abundant wealth, Soma.

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SUKTA XII. (XXXVI.)

RISHI: Prabhabasu, Deity and Metre as above.

BEING pressed with two boards the Soma like the mighty steeds yolked in chariots for battle has leaped out and is flowing.

2. Soma, you are carrier, roused desirous of Gods, drapper of necter, do you flow through the filtering cloth.

3. Ancient, purified Soma, reveal the places in Heaven, grant us strength at the rite.

4. Being adorned with the priests desirous of rites and pressed with their hands the Soma is flowing the woolen sieve.

5. May the effused Soma grant to the offer of sacrifices O the wealth of the Heaven, the Earth and Sky.

6. Soma, the Lord of might go up to Heaven desirous of granting to your worshippers horses, cows and heroes.

SUKTA XIII. (XXXVII).

RISHI Rahus Deity and Metre as above.

THE Soma effused for drink is fulfiller of desires, destroyer of Rakshasas and desirous of Gods is going to the purifying cloth.

2. The Soma is yellow coloured, sees all and sustains all. He is held up by the purifying cloth whence roaring goes to the Dranas.

3. The light of Heaven, speedy Soma when purifiap is destroyer of Rakshasas. It is flowing down through the woolen sieve.

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4. This Soma being worshipped at the mighty rite of Trita, revealed the sun with friends.

5. The fulfiller of desires, destroyer of Vitra, unenviable effused Soma is running to the Dranas like a horse galloping to the battle field.

6. The mighty Soma holding residue and being led by the wise is falling into the Dranas for the drink of Indra.

SUKTA XIV. (XXXVIII).

Deity, Rishi and Metre as above.

THE Soma like a chariot and desiring to fulfil the desires of the worshippers and to give them thousand fold food is going to the Dranas through the filtering cloth.

2. The finger of Trita is preparing the yellow coloured Soma holding residues for the drink of Indra by pressing it with grinding stones.

3. Ten yellow coloured fingers desirous of actions are pressing the Soma. The Soma with their help is designed for the exhilaration of Indra.

4. The Soma is like a eagle amongst men and flowing as a lover goes to the beloved.

5. These exhilarating Juices see all; the Soma is the child of Heaven; he is entering into the straining cloth.

6. The yellow cloured Soma, sustainer of all, being effused for drink is going to its loved places.

SUKTA XV. (XXXIX.)

Rishi Brihatmati of Angiras, Deity and Metre as above.

MIGHTY Soma, do you go to the Gods in appearance pleasing to them and announce for the Gods.

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2. Having consecrated the unconsecrated places and having granted food to the performer of rites, you shower rains from above.

3. The effused Soma, holding light, seeing all and making them bright is speedily flowing to the straining cloth.

4. The Soma being placed on the woolen sieve is falling as it were on the waves of the ocean, it speedily goes up to Heaven.

5. Soma intending pleasure of the Gods of the near regions or of distant regions, being effused is dropping nector for Indra.

6. The priests are singing praises in chorus and sending the yellow coloured Soma to the grinding stones. Do you come to the rite.

SUKTA XVI. (XL).

DEITY, Rishi and Metre as above.

THE all seeing Soma, when purified surpasses all the evil-minded, all are adorning him with actions

2. The dawn like Soma is dropping into the Dronas thereafter being effused and full of desires is going to Indra, and attaining sure place.

3. Soma, O Indra! being effused do you shower on us wealth from four sides.

4. Purified Soma, O Indra! do you bring various kinds of wealth and grant us thousand fold.

5. O Soma! when effused do you bring for us good heroic wealth and increase the praise of the worshippers.

6. Indra, Soma, being purified bring for us increasing wealth from Heaven and earth.

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SUKTA XVII. (XLI).

Rishi Medhatithi of Kanva, Deity and Metre as above.

THE Soma Juices of quick dazzling and flowing like waters are moving to kill the black coloured, sing in praise of them.

2. Overcoming the unworshipping Dashus, we shall sing praise of the graceful Soma intending to subdue and kill the Rakshasas.

3. When effused the brilliance of mighty Soma move in the sky and is roaring hard like that of the rains.

4. Soma, being effused do you send to us mighty food with cattle and horses.

5. All seeing Soma, do you be effused and as the sun fills the days with his rays, fill the earth with the sky with your juice.

6. Soma, as the rivers flow on the earth so do you flow in pleasing streams on all sides.

SUKTA XVIII. (XLII.)

Rishi Medhatithi, Deity and Metre as above.

YELLOW coloured Soma, producing the light of the earth, the sun of the sky is flowing being covered with down going waters.

2. This ancient Soma, being praised is flowing in streams to the Gods.

3. Soma of immeasurable strength is filling the pitchers desirous of quickly attaining the food.

4. Soma of ancient Juice is falling on the straining cloth and is invoking roaring the Gods.

5. This Soma when effused goes to the desirable wealth and to the Gods crowning rites.

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6. Soma, you being effused grant us wealth of cows, horses, heroes and wealth obtained at battle and abundant food.

SUKTA XIX. (XLIII.)

Rishi, Deity and Metre as above.

THE Soma, who is like a horse and who is mixed with milk for the exhilaration of Gods, we propitiate him with praises.

2. All praises seeking protection are rousing Soma for the drink of Indra as in ancient time.

3. Graceful Soma, being purified for Medhatithi and adorned with praises, is flowing to the pitchers.

4. Purified Indra grant us good and bright and many propitious wealth.

5. The Soma is roaring like a horse going to battle on the straining cloth. He roars desiring Gods.

6. Soma, for to give us wealth and for the betterment of Medhatithi. Do you be effused and grant us also beautiful heroic sons.

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SEVENTH ASHTAKA.

FIRST ADHYAYA.

MANDALA IX.—*(Continued.)*

ANUVAKA X.—*(Continued.)*

SUKTA XX. (XLIV.)

DEITY Soma Pavamana, Rishi Ayasya, Metre Gayatri.

SOMA, you are coming to grant us abundant wealth, Rishi Ayasya bearing weights of you is going to the Gods

2. The Soma is wise, successful in actions; The wise praise him and apply him at the rite and is flowing spreading far away.

3. The Soma observes all sides he is careful and alert. He being pressed out from creepers is flowing towards the Gods; he is going to the straining cloth.

4. Soma Juice, the priests holding Kusa grass in their hands are nursing you, perform our rites propitiously, grant us food and make us pure.

5. The wise ever offer the Soma to Bayu and to the God, Vaga, he is ever increasing; may he take us to the gods.

6. Soma, you are like this; you are the means of attaining righteousness. The chief way to obtain salvation; do you arrange now for us to attain wealth and do you earn for us abundant food and mighty strength.

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SUKTA XXI. (XLV).

DEITY, Rishi and Metre as above.

SOMA, the beholder of men, you purify water for the gathering of Gods, for the drink of Indra to particular joy.

2. Soma, be you our messenger. You are drunk in memory of Indra; we are your friends, do you earn for us wealth from the Gods

3. Besides, we are making your red appearance sweetscented with milk; there is pleasure, there is joy; do you open the gate of attaining wealth.

4. As a horse while riding passes the shaft of the chariot so does the Soma pass the straining cloth and goes to God.

5. When the Soma after passing through the straining cloth and plays in the water, his friends the priest began to praise him in one voice and began to utter praises for his various qualifications.

6. Soma, do you flow in streams by drinking which the capable worshipper may attain surprising.

SUKTA XXII. (XLVI.)

DEITY, Rishi and Metre as above.

THE Soma creepers growing in the mountainous regions drop juices for the Gods at the rites; they are all flowing like horses.

2. As a bride being decorated by her father goes to the bridegroom so the Soma is going to Bayu.

3. The bright Soma with food and by various actions is increasing the delight of Indra.

4. He is being germinated by the two grinding stones.

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5. O ye cleanse Priests! come quickly; do you hold the churning rod to bring out Soma to mix this delightful with milk.

6. Soma, by attaining strength by drinking you the enemies can be conquered; their wealth taken and abundant food seized. Do you show the way. So very qualified you are flowing for us.

7. The Soma is being effused; he shall have to be purified with ten fingers. He brings exhilaration and increases the joy of Indra.

SUKTA XXIII. (XLVII.)

Rishi Kavi, Son of Vrigu, Deity and Metre as above.

BEING pressed the Soma is largely augmented and moves joyous like a bull.

2. All solemnities becoming of the Soma have been performed and all are getting ready for the destruction of Dashus; the mighty Soma acquits debts.

3. As the Mantras worthy of Soma are being uttered so is he flowing in thousands of streams for the joyous drink of Indra to help him like his thunder-bolt.

4. Being purified by being pressed with fingers the all successful Soma brings wealth to the priests to the satisfaction of Indra.

5. Soma, you distribute wealth to the victorious in battle as the folder is distributed to the horses in battle.

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SUKTA XXIV. (XLVIII.)

DEITY, Rishi and Metre as above.

SOMA, residing in the vast firmament, Lord of wealth and of all blessings by sacred rites, we solicit wealth from you.

2. Soma, you destroy the overpowering enemies, you are worthy of all praises because of your praise-worthy mighty deeds; you are the bestower of blessings and destroyer of the cities of enemies.

3. Soma, institutor of surprising deeds, the chief of the bestower of wealth for which the hawk brought you from Heaven.

4. Soma grants the rain-water, he is equally pleasing to the Gods, removes all obstructions to the performances of sacred rites for which he was brought by Suparna.*

5. The Soma is all alert, he fulfils desire; he walks mighty and heroic.

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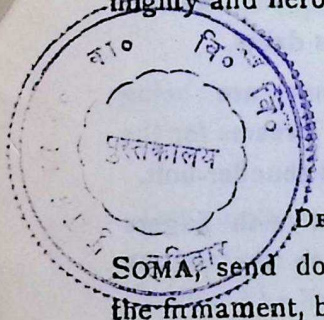

SUKTA XXV. (XLIX.)

DEITY, Rishi and Metre as above.

SOMA, send down rains, let there be waves of water in the firmament, bring the store of inexhaustible food.

2. Soma, do you flow thus that the cattle of the enemies may come to our pen.

3. Soma, desirous of Gods, flow like clarified butter to the rite, give us rains.

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* This alludes likely the bringing of Amrita by Garuda.

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